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OF RELIGIOUS EDUCATION

VOLUME 32, No. 9

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Divi-sion of Christian Education, National Council of Churches.

Editorial and advertising offices, 257 Fourth Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

SUBSCRIPTION RATES
Five years, \$11.00 Three years, \$7.00
Two years, \$5.00 One year, \$3.00
Five or more subscriptions to one address, \$2.50 each; Twenty-five or more subscriptions to one address, \$2.00 each.
Three or more subscriptions in one order to separate addresses, each \$2.75 order to separate addresses, each \$2.75. Same rates to foreign countries.

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For \$15.00 a year, Literature Associates receive the International Journal, the Council's Yearbook, and a copy of each publication printed by the Commission on General Christian Education during the year.

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the International Journal of Religious Education are given in the Educational Index of your public library.

PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Entered as second class matter, December 8, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, Section 538, P.L. & R., authorized January 7, 1943. Copyright 1956, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

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Unless otherwise indicated, Scripture passages are from the Revised Standard Version of the Bible.

Virgil E. Foster

BY THE TIME this issue of the Journal reaches its readers the staff will be in the midst of the move to the new address, 257 Fourth Avenue, New York City. Until recently the intention had been to delay this move until all of the divisions and departments of the National Council of Churches could be brought together in one building, to be erected during the next three years. The decision to tear down the building at 79 East Adams Street, Chicago, to make way for a modern office building, made it necessary for the departments located in Chicago to move now.

A midwest finance office will be maintained at 116 South Michigan, Chicago 3, and a home missions office at an address to be announced later.

Even though the National Council's New York offices will still be in several buildings for a few years, being in the same city will facilitate the coordination of staff work in behalf of the constituent denominations and their churches.

Every possible effort is being made to continue the service of the *Journal* to its readers without any interruption. This is an especially difficult task because of the fact that not one of the members of the secretarial

N LAST month's issue of the Journal Mazelle Wildes Thomas told of one hundred and thirty-two men, women, children, and young people of the Grace Congregational Church of Framingham, Massachusetts, who attended church camps and conferences last summer. The goal of that church for next summer is 150 delegates. There is no substitute for the enrichment which comes to a church through representation in the summer training program.

Now is the time to be recruiting church school teachers and youth advisers for next year and arranging for them to take training during the summer. Many young people will be ready for the camp or conference experi-

TOKYO, JAPAN, is a long way away but the summer of 1958 is not far off when it comes to planning and attending a World Convention on Christian Education. It is especially fitting that the Convention be held in Japan as the year 1958 is the centenary of the coming of Christianity to that country. It is to be hoped that there will be a large representation to the convention from the United States and Canada as well as from

257 Fourth Avenue, New York 10

and clerical staff of the *Journal* is in a position to make the move. To secure, orient, and train a completely new secretarial and clerical staff in addition to moving from one city to another, yet at the same time keep the operation moving smoothly, is (let's put it mildly) not easy.

If there are any delays in delivery of the *Journal*, in answering correspondence, or in sending renewal notices, we hope our readers will be understanding and patient.

One of the ways our readers can help substantially in easing the load is by sending their renewals promptly upon receiving the first renewal notice. Another way is by sending payment with the renewal order if convenient. Remember, too, that when subscribers save us the cost of sending reminders and of billing, this increases the share of the subscription payment that can go into the magazine itself, to make it helpful.

Beginning with April 20, subscription orders and payments should be sent to P. O. Box 238, New York 10, N. Y., editorial and advertising correspondence to 257 Fourth Avenue, New York 10.

The editors and director of circulation express appreciation for the loyal cooperation of both writers and readers at all times, and especially now.

150!

ence but the new officers of youth groups especially will need it. Others will benefit from specialized training and inspiration in conventions, institutes, and family camps.

The church which wishes to have better leaders and a more effective program should read the Thomas article carefully, then do the following things, profiting by the experience of the Framingham Church: (1) Plan now—it is already late; (2) Coach every delegate, preparing him for the camp or conference experience; (3) Arrange for some funds to help those who otherwise cannot go; and (4) Carefully work out a plan of follow-up, to use in the church the enthusiasm and skill the delegates bring back.

World Convention on Christian Education

other countries. Many Journal readers attended the World Convention held in Toronto in 1950, and remember it with appreciation.

This may be an occasion, in many communities, when churches can pool their resources to send at least one person to represent all the churches of the community. Why shouldn't delegates to an ecumenical convention be sent ecumenically!

Surely the Lord

by Peter Gordon White

GOD is an ever present help. Faith and trust are the practicalities of teaching. They are the strong determinants in what the professionals in education have been calling "the climate of learning."

When a church school teacher arrives at the door of her classroom with faith in God for the teaching task immediately ahead, certain facts follow as night the day.

First, she is not anxious about herself. She accepts what she is, knows what she knows, believes what she believes. Her faith in God's love *right now* makes her aware of God's answering love *right now*. This is the ground on which she stands. This is the base from which she operates.

Second, she is not anxious about her class. She knows these children, and is getting to know them better. She accepts them for what they are now as well as what they may become. She understands—almost instinctively—that her acceptance is a finite expression of God's profound acceptance of all his children everywhere.

Third, she trusts what is about to happen.
She trusts the process of learning.
This is different from trusting
the techniques of teaching.
One would no more speak of trusting techniques
than of "trusting" an electric drill.
The idea is inappropriate.
But to trust the learning process
is to have faith in God's ways
as one is able to discern them intelligently.
It is to believe that boys and girls, that people,
do grow and learn all the time.
They learn, and as they learn
they acknowledge their learning by their behavior.

Thus the teacher who walks in faith to her classroom discovers that God has ways of making plain the quality of the teaching done there, and that right quickly. If the teaching is bristling with rigid little rules, the learning will be brittle, boring, and easily breakable. Watch the pupil. If the teaching is a process of sensitive seeking out the things that are true about the world, ourselves and our relationships one with another, the learning is likely to be profound and permanent—which does not mean "hard to get" and "unchangeable for all time."

It is written that no man can say he loves God if he hates his brother.

It could be written that no teacher trusts God if she distrusts her vocation, and shows it by unwillingness to understand her pupils, by a drive to dominate them or defer to them, by wishing them other than they are, or by wishing herself other than she is.

One does not learn about God from curriculum publications, then go tell others about him. One lives in the presence of God all the time, and accepts teaching materials as commentary on the life. One evidences willingness to perceive God's ways and to walk in them.

One lives in watchful readiness for each new leading of the Spirit of Truth, remembering the sure promise of him who can be trusted.

If these are some of the implications of faith and trust, then those virtues could transform many a teaching-learning situation into a spiritual adventure about which one could say, "Surely the Lord was in this place; and I knew it not."

The Rev. Mr. White is Editor of Sunday School Publications, the United Church of Canada, Toronto, Ontario.

Our Migrant Neighbors

by William E. Scholes



Young people go out to the farms in the evenings and show motion pictures.

The April issue carried an article by Mr. Scholes, "Who Are These Migrants?" which presented possibilities for ministry by local churches to the migrants in or near their communities. The article below carries this farther, giving a blue-print of the way a community may organize for effective and concerted effort to reach and serve migrants on nearby farms. Migrants are very much on the conscience of church people today, and will be included in the cooperative home missions study for the coming year.

The Rev. Mr. Scholes is the Central States Director of Migrant Ministry, Division of Home Missions, National Council of Churches.

RS. THOMAS looked about the room and decided that it was time to begin. This was the first meeting of the migrant committee in her town and everyone seemed to be present. She had worked with her minister and the president of the local council of churches to recruit the committee membership. They had tried to get the kind of representation suggested by the Division of Home Missions of the National Council of Churches.

There was a representative of each of the local churches, selected by those bodies individually. In addition, there was the superintendent of schools, a representative of the local farm organization, the county health officer, a person from the welfare office, someone from the United Church Women, the park superintendent, the chief of police, and a man from the local employment office in charge of farm labor. Some of the church representatives were farmers who hired migrants.

The chief of police hardly waited for the meeting to begin before he announced that he didn't know why he was present because the migrants had never caused any real trouble in town. He wished he could say as much for all the residents. Mrs. Thomas hastened to assure him that he was invited as a community representative and not because of any anticipated difficulty.

"I've been saving a lot of old clothes for some rummage sale," interrupted Mrs. Allen. "I'd be glad to give them to the poor people."

She was thanked and told that her suggestion would be placed on the agenda for later consideration.

First, however, the farmer's organization and the employment office had been asked to bring in a report of their survey which would outline some of the basic problems. They told as nearly as possible the number of farms hiring migrant labor, the numbers of families on each, and an estimate of the number of children.

With the mention of the children the superintendent of schools outlined the difficulties migrant children face as they try to get an education. Almost before Mrs. Thomas knew what had happened it was decided to have a four weeks' summer school for the children so they could make up some of their lost work. The Board of Education was to be asked for the use of the local school but if that could not be arranged the educational building of one of the churches was offered as a substitute. Qualified teachers were to be recruited from the congregations. The P.T.A. was to be approached for money for supplies and the superintendent of schools was asked to head a subcommittee on education for migrant chil-

Mrs. Allen said she had some old clothes she had been trying to get rid of.

The county health officer volunteered the information that α new mobile T.B. X-ray unit was to be in

the area during the summer and he hoped they could find some way of encouraging all the migrants to have free X-rays taken. One of the farmers assured him that if they came to one of the farms in the evenings the farmers nearby would encourage their migrant people to participate. Out of this grew a discussion of medical services and another small committee was appointed to look into the possibility of a clinic twice a week staffed on a rotating basis by local doctors.

By this time the meeting seemed to be in a turmoil, with everyone talking at once. Mrs. Thomas had to call the meeting to order, asking the park superintendent if he had any suggestions. He in turn expressed the opinion that the migrant families found it rather inconvenient to come in to the town park and he wished that some recreational activity might be taken out to them. The man from the Division of Home Missions suggested that perhaps teams of young people and adults, about four in each group, might go out to farms or camps in the evenings twice a week with a program for the migrant families. They could lead games and show movies, using equipment owned by their own churches. Most important would be their chance to lead worship services right out there where the people were.

This suggestion was taken up quickly and Mrs. Thomas turned to one of the growers to ask if this might be possible. He replied that they would be welcome on most farms so long as they didn't keep the people from their work. He also warned against taking a lot of pictures which might be published later to make it look as if he didn't care about his workers. He

was reassured on these counts and the interdenominational youth council of the town was given the task of working with the ministers to get this important phase of the ministry organized and in operation.

Mrs. Allen wondered rather weakly what they thought they might do with her old clothes. The National Council representative suggested that perhaps a rummage sale might be held in an appropriate place each Saturday afternoon. This would help the migrants with their clothing needs. Small amounts could be charged so that they would not feel that they were the objects of charity and the money raised could be used for the rental of films. This met with immediate approval and Mrs. Allen was named head of the committee. It was decided, however, that they would have plenty of clothing from their



The home missions worker talks to some mothers during a brief recess from working in the fields.

own churches and that they should not accept any from other towns lest the task of the sale become too great.

One of the women suggested that once they got to know the people they could invite them to church school and to services. Everyone felt that this was one of the most vital tasks ahead of them. It was decided that the United Church Women would arrange some sort of car pool so that the families might not just be invited but called for as well, to prove to the migrants that the invitations of the churches were sincere.

Mrs. Thomas suggested they had done enough for one evening. Their plans were already fairly comprehensive and she had the feeling that keeping track of this much would be more of a task than she had time for. The committee agreed and therefore decided that each church would be asked to make a gift to them, the migrant committee, so that they would request the Division of Home Missions to send in a paid summer staff worker to coordinate their efforts and to add experience to their ministry. They also agreed to ask this worker to bring the vacation church school curriculum materials just written, in cooperation with the Division of Christian Education, for use in migrant situations.¹

As the meeting adjourned with a closing prayer, Mrs. Thomas felt both excited by what had been accomplished and overwhelmed by the thought of all yet to be done.

They had to begin to look for a migrant person who would make a good member of the committee.

Someone had suggested that the nursery school of one of the churches be turned into a child care center for small children while mothers worked. But that would have to come a little later, as would some sort of program for the teen-age migrants.

There were all sorts of supplies to be gathered for the summer makeup school. Perhaps the church school classes of various churches could help with that, along with the P.T.A.

Toys and recreational equipment for use on the farms or camps had to be found. Perhaps some churches in cities where there were no migrants

'See the announcement, "New Curriculum Materials for Migrants," on page 38.

would like to provide some of these things. They could send recorded music, athletic equipment, sturdy new toys, dolls, and books. They could send money for renting or buying religious films and filmstrips, and they might even send money to help purchase supplies needed for the medical clinic. She hoped they would. She also hoped that those wishing to send supplies either to her or to another migrant center would first write to the Division of Home Missions of the National Council of Churches for suggestions, so that the workers would not receive too much of any one thing and not enough of another.2

What a lot Mrs. Thomas did have on her mind as she put out the lights and shut the door of the meeting room! How she would ever get to sleep that night was a question. But she was happy that in her town there was going to be a ministry initiated by the Christian churches for their migrant neighbors who worked in the fields for them this summer.

'Information about appropriate supplies and migrant centers which need them may be obtained from the Division of Home Missions, 257 Fourth Avenue, New York 10, N.Y.

Men Like to Teach

by Robert B. Dennett

THREE ENGINEERS, a market analyst, two young bank officers, two lawyers, an insurance broker, an accountant, a franchised automobile dealer, the vice president of a textile mill—this is a partial list of the positions held by some of the teachers in our church school.

This list of men is the result of a two-year experiment with teachers in the church school. We regard the present teaching staff as proof that the widely held premise "that you can't get good teachers in a church school" is wrong. We do get the teachers we want, and this is the story of how we got the men we wanted

The Rev. Mr. Dennett is Associate Minister of the First Church of Christ in Pittsfield, Congregational, Pittsfield, Massachusetts.

to do specific jobs in the program.

Improvement in our teaching staff came about as the result of a meeting of the Board of Christian Education held two and a half years ago. The subject under discussion at that meeting was the teaching staff of the church school. The junior high and senior high school departments of the school, in particular, had been fraught with apathy and indifference. Certain of the teachers, although dedicated and able to boast of long years of service to the church, were unable to stimulate the students of the upper grades. The class hours were frankly wasted. Frustration and a morale dip had set in.

The Board, as a result of the discussion, felt the students would come to have more respect for the church school, its classes and program, if their teachers were men of the community whom they admired and respected. The suggestion to cull the roles of church members and seek during the summer months exactly the right person to fill the teaching need of a particular class, was accepted. It was furthermore decided to ask men to teach all the classes of the church school from grade seven through grade twelve. The new experiment was taking shape.

We were all surprised at the ready acceptance on the part of the men approached, for most of them are counted among the busiest men of the community. For two years they have taught those specific grades. This year other men were added to the staff and are teaching classes as young

as the fourth grade. One man has indicated his interest in the primary department and undoubtedly will move from a ninth grade class to a third grade class next September. This move indicates that men can become interested in teaching classes traditionally staffed by women.

Perhaps an analysis of the reasons why we were able to induce busy men to teach will encourage other church school superintendents and committees to attempt the same thing. It is acknowledged that men in every walk of life are now taking more interest than formerly in religious matters. The response reported here shows that the renaissance of religious interest is not wholly perfunctory.

These men were not approached apologetically but with the attitude that in the church school they would be doing a real job in the life of the church. They were not given the slightest hint that the school was desperate for teachers, but they were told the church was determined to require higher qualifications for all teachers and that their acceptance would help in accomplishing this.

Each man was told that a definite class and grade had been selected for him because it was felt his talents best fitted that group. He was briefed on each member of the class, as to personality, interests, abilities, problems. As a result, the man being asked to teach knew that he was wanted; there was a spot in the church he could fill. He knew that thought had gone into his selection and into the analysis of his job.

The members of the committee doing the recruiting were good salesmen, but they were ordinary people. They were good salesmen because they knew what the school needed and they were convinced that the person they were talking to was one who could help fill that need. Their approach was positive and, as a result, they received acceptances from more than eighty-five per cent of those approached.

It is necessary to report that along with the invitation was the requirement given nearly every man that he receive teacher training. This was carried out by the ministers and superintendents of the school on a departmental basis. The training sessions began before the opening of the church school in September and they ran through the month of October.



George A. Hammond

The records showed perfect attendance on Sundays in grades taught by men.

The training meetings were held one night a week from 7:30 to 9:30 o'clock. This leadership training program included all of the teachers, men and women, but the attendance of the men was far better than that of the women teachers.

The technique employed for training was the conference method. The leader steered the conversation and encouraged the exchange of ideas and participation by all present. A maximum of twelve made up each group. This method was chosen because it is the technique most familiar to men, since it is used to a great extent in industry. Topics such as, "How Do You Handle the Miracle Stories?" "What Constitutes Good Teaching?" "What Goes into Preparing a Lesson?" "What Makes for Good Discussion?" and a workshop on the use and misuse of visual aids were some of the subjects covered.

Because of the high quality of the men teaching in the school, absenteeism on the part of the students has been cut to a minimum. A check of the attendance records for the past two years shows Sunday after Sunday of classes with perfect attendance, in the grades taught by the men.

Like all who address themselves seriously to teaching, these men have been pleased to discover several contributions made to their own understanding of the faith. One man who also was chairman of the Finance Committee recommended at the Annual Meeting of the church a five

per cent increase in mission giving, which was passed. He said that he had learned to appreciate missions since teaching in the church school. Some, in spite of hard work, have a feeling of inadequacy about what they are attempting to do, but they continue to teach. Our experience is that the one who has a sense of inadequacy is in reality doing the best job of teaching.

In summary, this is what we learned when we asked these men to teach:

- 1. Do not be afraid to approach a man because you assume he is too busy.
 - 2. Know what you want him to do.
- 3. Be ready to show him how to do it.
- 4. Make use of training techniques familiar to the men.
- 5. Seek the best men in the church to do the job and then go after them.

Relevant Audio-Visuals

By All Means: color motion picture; guide; 22 min. Available from the Evangelical and Reformed Church's Bureau of A-V Aids, 1505 Race St., Philadelphia, or 1720 Chouteau Ave., St. Louis. Rental, \$8. Because of their son's growing lack of church interest, a couple wakes up to the varied needs of the entire congregation. (Audio-Visual Resource Guide, Supplement I, p. 475)

For Every Child: motion picture in color or black and white; 22 min. Available from BFC, RFL, and denominational publishing houses. Rental, \$12., color; \$8., black and white. A layman loses his fear and lack of confidence over pinchhit Sunday school teaching the more he does it. (AVRG, Sup. I, p. 475)



Rodney M. Britten

Playing with equipment such as planks, boards, boxes and blocks is to be encouraged. Carrying, lifting, pulling, pushing, help children to gain control of their bodies.

Nursery Children Play at Church

by Elizabeth W. Campbell

PLAY is as natural and as important to children as eating and sleeping. Through play, children "try on" life. They begin to learn how they fit into the scheme of living in a democratic society. They begin to experience some of the meaning of participation in a Christian fellowship long before they are able to philosophize about it.

Children should play better just because of an adult's presence—because the adult is the kind of person he or she is, with the kind of feelings and knowledge he has about children. With careful guidance and opportunities to play with others,

Miss Campbell is in the Education Department, Wheelock College, Boston, Massachusetts. She is the author of "Security for Young Children, the Foundation of Spiritual Values."

children gradually learn the gentle art of living harmoniously together. This can be an important part of the child's introduction to religious living at his own level.

To appreciate more fully the value of play, it is important to examine some of the developmental facts which psychologists, pediatricians, research workers, teachers and other experts tell us about the nursery school age children. Such facts have implications for adults, both parents and teachers, and these will be presented following each developmental fact stated below in bold face type.

Nursery school age is an age of great physical activity.

Young children learn far more through experiences than through verbal instruction. Play offers unlimited possibilities for vigorous as well as quiet activities. Adults can help meet children's need to be busy and active by providing opportunities for a variety of experiences both indoors and outdoors.

Children's interest span is short and fleeting.

In play nursery school children are creative and imaginative and change from one activity to another in rapid succession. Adults should not expect children to stay long with the same interest, but should provide an environment in which they can move frequently from one activity to another. Adults should not make children solely responsible for putting things away after finishing their work but should lend a cheerful hand before children become frustrated or

discouraged.

Children's eyes are not fully developed; they tend to be far-sighted.

Play sets no strain on eyes. It offers the use of distance vision, thus allowing natural, healthy eye development. Since young children tend to be far-sighted, we can readily understand that the use of pencils, small crayons, plasticine, beads and small pegboards should have no place in the nursery school. Rather, children should be provided with large materials such as one-inch wide, long-handled paint brushes, 18 by 24 inch newsprint for painting, fist-size pieces of clay, large hollow blocks, unit blocks, etc.¹

Large muscle control develops before small muscle control.

Play offers rich opportunities for large muscle development. Children naturally hop, climb, swing, stoop, crawl, jump and run—all activities which foster body coordination and control.

Adults should provide strong, well-built, large, functional equipment for indoors as well as outdoors, and encourage children to use equipment in their own way without giving unnecessary instruction or interference. Experimentation with equipment such as building with planks, boards, boxes and blocks is to be encouraged. Carrying, lifting, pulling, pushing, help children to gain control of their bodies.

Children like to do things for and by themselves (with adult encouragement).

The fact that children of nursery age want to do things for and by themselves is often upsetting to adults. A young child wants to fasten his own coat. Adults could do it in a flash, but young children struggle, take time, and then frequently get the wrong button in the buttonhole. Children must have opportunities to practice such skills as dressing, feeding themselves, making friends in order to master these abilities.

Dramatic play offers many opportunities for children to develop skills needed in everyday living. It is wise to provide them with equipment that encourages such play. A good example is a well-equipped

'Detailed description of materials, equipment and their use can be found in "Security for Young Children." (See book list at end of article.)



Clark and Clark

Play gives children an opportunity to share equipment, materials, ideas, and sheer fun.

housekeeping unit in which there is child-sized furniture, dolls whose clothes have buttons and button holes large enough to be fastened and unfastened easily, and dress-up play clothes. This kind of equipment is important for boys as well as for girls.

Frequently adults make the mistake of entertaining children rather than encouraging them to do things for themselves. Adults sometimes buy the kind of toys which they themselves enjoy. Inventors of such mechanical toys as electric trains have all the fun of creating. There is little that children can do with them except carry out the inventor's ideas. Blocks and simple, sturdy trains and cars, which they themselves can manipulate, are the kind of toys more suited to young children's needs.

Children need the kind of experiences which encourage them to explore, investigate and create. It is important for children, as well as for adults, to develop inner resources to the end that they are not overly dependent upon others for their well being.

Children need to talk.

Play provides opportunities for children to practice the art of expressing themselves. It offers opportunities for children to clarify ideas about themselves and others. Often young children are unaware that their own "I," "me," "my," "mine," and the words "sister," or "brother" spoken by the parents refer to one

and the same person—themselves. Play provides chances for children to talk to themselves, to their pets, to adults and to one or more children.

A nursery school program should provide free rein for children to talk. Adults should show interest and appreciation for what children are saying. It is important that adults listen and observe, especially when working with young children, for, through play, children reveal themselves and tell of their needs, though not always through words.

Children's emotions, such as fear, aggression, hostility, love and joy, are near the surface at all times.

Play offers a legitimate outlet for children's emotions. How much better for a child to take out his feelings of hostility by spanking a doll than by hitting another child! What better way to express the joy of living than for children to play out a happy home scene in the housekeeping unit?

Young children are egocentric beings and are interested mainly in what happens to themselves. The meaning of sharing does not come to children through verbal instruction but through playing out many experiences where there is need to share equipment, materials and ideas. As children grow and have many satisfying experiences in sharing; as they learn to understand themselves better, they may be helped to become increasingly and genuinely concerned about the rights, property and interests of others.

Adults should accept children's show of anger, fears and tensions with the same understanding they accept the expression of children's feelings of joy and friendliness. We should guard against such expressions as, "Big girls don't fight," or "Big boys don't cry." In the first place, these statements are not true and, in the second place, adults can give positive guidance to the degree that they know how children feel—their negative as well as their positive feelings.

Children need the feeling of suc-

Play has no set pattern or rules. If children choose to pretend they are pilots, they can be the kind of pilots they invent. At this early age, there is no "right" way to be a pilot, and so children gain feelings of success, however they portray the roles. Ma-

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terials such as sand, water, clay, paints, and blocks require no set rules as to how they are to be used. In whatever manner children choose to use the materials, it will bring them feelings of success.

It is important for us not to measure children by adult standards. Young children are not interested or ready to "paint a pretty picture," or "make something." They are interested in finding out what materials and equipment, as well as they themselves, can do.

It can be understood, then, why there should be no place in nursery school for directed lessons, coloring within lines, making prescribed gifts, and using patterns. Such activities usually bring feelings of failure rather than success to most young children. When children have gained control over materials, equipment, ideas and themselves; when they have lived six or seven years,—then the products become important to them

In conclusion.

There are many other developmen-

tal facts we might explore, and implications for adults we might draw, but perhaps the above are sufficient to indicate that play is one of the most important factors in meeting needs of young children.

Through play, children develop their senses of touch, smell, hearing, sight and taste. Through guidance, they sharpen their senses and become increasingly aware of the world about them. Such awareness is basic in religious growth.

Through play accompanied by wise and loving guidance children learn to cooperate, share, respect the rights and property of others and to appreciate the feelings and needs of others. They have opportunities to feel the joy which comes with democratic living.

Children are not miniature adults. They are distinct individuals who have their own patterns of growth. They learn certain things best at certain stages of their development. If adults can give the kind of guidance children need through each stage of growth, then we can be optimistic

about helping children grow to be adults with healthy attitudes toward themselves and deep Christian concern for others.

Suggestions for Further Reading

Campbell, Elizabeth W.: Security for Young Children, the Foundation for Spiritual Values. Boston, Pilgrim Press, 1952.

Gans, Roma; Stendler, Cecilia Burns; Almy, Millie: Teaching Young Children, Chapter 13. New York, World Book Co., 1952.

Hartley, Ruth E.; Frank, Lawrence K.; and Goldenson, Robert M.: *Understanding Children's Play*, New York, Columbia University Press, 1952.

Lowenfeld, Viktor: Your Child and His Art, a Guide for Parents. New York, Macmillan Co., 1954.

Recommended Audio-Visual Aids

Your Children's Play: black-and-white motion picture, 21 minutes. Available from Text-film Dept., McGraw-Hill Book Co., 330 W. 42nd St., New York 18, N.Y. Rental: \$2.50. Play behavior of one-to eight-year-olds, emphasizing parental understanding.

derstanding.

Terrible Twos and Trusting Threes: black-and-white or color motion pictures, 20 minutes. Available from Text-film Dept., McGraw-Hill Book Co. Apply for rental. Filmed in a nursery school play yard; evaluated in Audio-Visual Resource Guide, second supplement, p. 476.

Making a Play in Vacation School

by Mabel Brehm

DO you mean we're really going to do something ourselves?" This incredulous comment by a fifth grader punctuated the beginning of a rewarding vacation church school experience for fifteen juniors and their two leaders.

They began by organizing themselves into a Drama Club. As members of the Club the juniors would start with a story and make their own play. They would be both actors and critics, and they would make their own properties and costumes. It would be for them a creative experience.

The story of Moses was proposed to the group because it met several

Mrs. William Earl Brehm is wife of the minister of the First Congregational Church in Des Plaines, Illinois. She is active in leadership education for children's workers. criteria. The juniors had been interested in the brief biographical sketch of Moses which they had recently studied. Moses was a character both heroic and human, with whom juniors could identify themselves. That it was a biblical story was considered an added advantage.

After the wholehearted acceptance by the group of the leaders' suggestions for the Club, their interest in the story of Moses was recalled. The group pooled all they knew of him, then raised some questions. This led naturally to the telling of the story by one of the leaders. She began with Moses in the court of Pharaoh, drawing upon resource books to make it vivid and dramatic.¹

Everyone was eager to start "act-

"Moses Flight," Beacon Press and "Moses," Katherine B. Shippen, Harper & Brothers.

ing." The juniors saw at once how the first scene could be done, and had to be restrained while some questions were asked. "What kind of a person was the young man Moses?" "Can someone show us how a prince might walk?" "What kind of girl had Miriam grown to be?" "How did the Hebrew slaves feel?" These "feelings" were well explored before the scene was set and the first part of the story played. Boys and girls chose parts; all were offered chances to try any of the parts. They "acted" in a relaxed atmosphere. The morning closed naturally with brief worship.

In evaluating this session, the leaders felt they had accomplished their purposes. There was interest in the project; the juniors had begun to think and act like a group. Already they could evaluate and criticize their



Dorothy L. Carl

To find out how people dressed in the time of Moses, the children first consulted pictures and then decided to visit the Oriental Institute.

own work. Jim had not acted princely enough. Jerry was "real good" as the slave. The servants, waving imaginary fans on each side of Moses' chair, thought they could be more dignified if they had real fans to wave.

The second session included reenactment of this scene, with special interest arising naturally in properties. Moses would like real refreshments to offer Miriam when she came to call on him. The slave wanted a load to carry on his back. The servants wanted to make fans. All would need costumes.

Where would they find how people dressed in those days? And what did Egyptian fans look like? There were many questions, some of which could be answered in the books and pictures on the browsing tables. A trip to the Oriental Institute of the University of Chicago was suggested. This met with immediate approval, and plans were made to go the following day. The boys and girls discussed what they would look for, and assignments were made for reports.

A suggestion had been made that their Bibles would be helpful in learning more about Moses and his times. Thus a Bible period was added to the day's program, in which they read sections of the story directly from their Bibles, and carried on discussions about it. They wanted to assist with closing worship, too, and so committees were set up, including a recess committee. However, days came when interest was too high to bother with recess.

Since the trip to the museum was a long one, picnic lunches were taken and eaten afterwards in the park. Reports began as soon as everyone arrived on the following day. Egyptian furniture, fans, and dishes were explained. Again, committee groups followed naturally, and supplies of clay and other materials were explored. Old sheets ready to be dyed the proper colors for costumes were produced, and a group of girls scurried off to the church kitchen with their leader. Cardboard was cut in fan shapes, and when, near the end of the morning, "acting time" came, the servants were able to wave with the necessary dignity, even though the designs had not been started.

The group was ready for the next "act." At the following session, a leader told of Moses' accidental killing of the Egyptian overseer. In the story, Moses fled to the home of his brother Aaron, asking him for shelter, fearful for his life.

This scene required a little more thinking on the part of the juniors before it could be planned. How would it be best to portray this incident? Some of the boys wanted to show the fight, and began a little shadow boxing of their own. But others felt it would be better to have the whole scene in the home of Aaron. Aaron's family—the story went—had been asleep when Moses arrived. The knock on the door in the night, Moses' story and his terror and regret for what he had done, the decision as to how his own life could be saved, were dramatic enough without the fight scene.

During the Bible study period there was discussion of the problem Moses had with a hasty temper. He became a very human young man, with problems like ours. It was recognized that his hasty act had changed his own comfortable life, as well as making it difficult for the Hebrews who were left behind.

Of course, the juniors wanted to present the play for an audience. The younger juniors invited them to do an act on Friday morning, and this spurred them to perfect scene one. Interest in the drama itself, and the making of new properties each day kept the interest high without the incentive of a possible presentation. However, it was early agreed that mothers would be invited to see them on the last day of school. As it happened, the play was presented to a larger audience that evening, but this was not known to them during their early preparation.

The two weeks flew by. There were high points every day. Once the properties' committee ground raisins, figs and nuts to make an Egyptian "sweet," and everyone shared in the treat, served on a gilded paper plate. An assisting teacher came in triumphantly one morning bearing a beautiful brown paper Egyptian collar. She had studied a picture of Queen Nefertiti and had copied the collar by folding paper and cutting it in the time-hallowed method of making "paper lace." Gilded, the collar was elegant, and everyone wanted to make and wear one. The pianist discovered the spiritual, "Let My People Go," and it was the heart of one morning's worship service.

The closing scene had power. Moses came down from the mountain with the ten commandments. The people, grouped in tense awe, waited for him, then listened as he gave them the law. As the commandments were

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A Summer Drama Caravan

by Jay Buell

Photos by Tim Hardin

"Quem Quaeritis," a liturgical drama, was presented in rhythmic movements in the church sanctuary.

Here is a vivid description of the 1955 summer tour of the ecumenical youth drama caravan which held workshops and presented drama to inter-church groups in five cities.

T WAS a warm June Sunday night in Columbia, Tennessee. By seventhirty the sanctuary of the First Methodist Church was comfortably filled. While the congregation chatted in neighborly fashion and fanned a little, they noticed that the pulpit had disappeared from its customary place and in its stead there was a rough table set with Palestinian crockery, bread and bowls. Then the lights of the sanctuary went out, and the congregation grew hushed.

When the spot lights came up, Laurence Houseman's Abraham was discovered seated on a stool near the table, holding his head in weary hands. Soon a lovable and sharp

Mr. Buell is President of the National Society of Wesley Players and a student of religious drama at the Boston University School of Theology. tongued Sarah came into the scene. And for forty minutes the congregation was taken into the courtyard of the venerable patriarch and on to Mt. Horeb where they, with Abraham and Isaac, confronted God face to face.

The 1955 Ecumenical Drama Caravan was under way. A new venture in grass-roots ecumenicity and in religious drama had been launched.

For two summers The Methodist Church had sent out drama caravans into Southern cities to present demonstration dramas and to hold workshops. The success of these caravans encouraged those responsible to consider sending out a caravan that would be made up of personnel from different denominations. It was hoped that this caravan would be sponsored by a council of churches

in each city visited and the workshops would be open to any one interested. For this first summer it was not possible to secure students from churches other than the Methodist, although Miss Amy Loomis, the director of the caravan, was American Baptist.

A strenuous ten-day rehearsal period at Scarritt College in Nashville, the training center for Methodist caravans, had preceded the Columbia opening. It was here that the sixmember team rehearsed the four plays they would present on tour and prepared for the workshops they would lead. But perhaps more important than the rehearsals was the molding of these six people into a team, a team that could improvise on a moment's notice, work under pressure, accept criticism frankly and cooperate with the local churches.

Miss Amy Loomis brought to the team her rich experience in the professional and educational theatre as well as her experience as drama director for the American Baptist Assembly. The students included Louise Crist, a native of Evanston, Illinois and a student of creative dramatics at Northwestern; Anne Burchett, from Kentucky, who had just graduated from Randolph-Macon, and who had studied dance in previous summers in New York; and Betsy Mason, a graduate in radio and dramatics from the University of Tennessee. The male roles were handled by Bob Ford, who studies at Texas Tech in Lubbock, Texas, and Jay Buell, a graduate of DePauw University and a student of religious drama at Boston University School of Theology.

Each of these students had a special field of competence that they

were able to bring to the caravan, and the duties of the team were assigned according to these interests. Although all of these students were Methodists, it appears that the 1956 team will include members from a number of denominations.

In most cases the sponsoring groups in the local communities were ecumenical in nature. In Columbia the caravan was supported by two Methodist, two Presbyterian, the Episcopal and the Disciples of Christ churches.

The pattern of the workshops varied in each of the five cities visited, but Columbia will serve as a good example of the work done. The same dramas were presented in each city.

Having met with the sponsoring committee from the five churches on Saturday afternoon, the caravan members spoke in the various churches on Sunday morning, outlining the week's work and introducing the plays that would be given.

In the afternoon the team met for the first time with the local people enrolled in the workshop. After general orientation, try-outs were held for the play they would present on Thursday night, The Builders, by Frances Dyer Eckardt. A supper in the church basement provided an opportunity for the Columbia people to meet the caravan team. This was followed by the play presented by the caravan, Abraham and Isaac. When the play was over and the cast had removed their make-up, further try-outs for The Builders were held.

During the rest of the week the daily pattern was the same: from eleven to twelve, an omnibus workshop; in the afternoon, rehearsal by the caravan members for their own plays; from seven till eight-thirty, workshops, demonstration drama, and rehearsals for *The Builders*. These rehearsals were usually over around ten o'clock.

At the morning omnibus workshops, each day was devoted to a single subject for the entire group, whereas in the evening workshops a person participated in one area of interest the entire week. The first morning session included a filmstrip, "How to Produce a Church Play," and some attention to the problems involved in lighting and make-up. On successive days this group considered rhythmic movement, creative dramatics, and the future of religious

drama through cooperative action in the local community.

The evening workshops considered four subjects: lighting, production and direction, creative dramatics and rhythmic movement. In the lighting workshop the group built some homemade lights—the same kind the caravan used-and studied plans for building dimming equipment. The production and direction workshop took up costumes and the dyeing of material, make-up and the properties of make-up under light, the role of the director in a church play, and in general surveyed the problems a director faces in any production. Those who studied creative dramatics and rhythmic movement investigated ways of applying these two techniques to local church schools and worship

As demonstrations of various types of drama suitable for use in the church, the caravan presented Nora Stirling's The Case of the Missing Handshake, Quem Quaeritis, and

The Apple Tree, a one-act British play by B. M. Clegg. The Nora Stirling play is a comedy in a series of plays on mental health. Its purpose was to show how drama can be used as a teaching method or as a stimulus to a discussion about some problem. It was done as a walking rehearsal with book in hand, in-theround. This showed how both reading and playing in-the-round can be used by the church in informal situations or where time and space are at a premium.

Another comedy, The Apple Tree, was done as a formal reading, with the players seated behind a table reading from scripts but in costume. Finally Quem Quaeritis, the first drama to take place in a church sanctuary, was done in rhythmic movement as an example of liturgical drama. In Columbia, the caravan moved across the street to the chapel of the First Presbyterian Church for this play. It was preceded by a rhyth-

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Jay Buell as Abraham and Bob Ford as Isaac in "Abraham and Isaac."

Four Summers in Volunteer Service

by Dorothy Heckner

A girl's report of her own experience indicates the variety of summer services open to young people

THE MID-AFTERNOON SUN scorched its way through the paneless windows of the blackened one-room church. Dust from the coal mines hung thick in the air, making it difficult to breathe.

Outside the open door a tiny boy's dirt-streaked face peered over the ledge at the Bible school class. He ducked down quickly as he noticed me watching him. Curiosity soon brought the face into view again. The boy's eyes widened as he watched his friends cutting out bright paper flowers. This was something new. He turned quickly, jumped off the steps and dashed away.

Soon he was back, his face shining from an onslaught of soap. He looked longingly into the room and then down at the ragged patches on his thin dungarees.

"Kin I come in?" he begged, barely loud enough for me to hear. My nod brought him bounding into the church with a toothless grin.

The little boy's question was repeated many times, expressed and unexpressed, during my ten weeks as a summer worker in the coal camps in southern West Virginia. I had volunteered to teach in vacation Bible school and to counsel in the summer camp program in the Coal River Valley mission project, sponsored by the Presbyterian Church, U.S.A.

I had come to teach these children and young people about God. In a few days I learned how much they could teach to me.

Playing baseball with the junior boys in their back yards, I cut my feet on the cinders and learned that to them green grass was a luxury. Television programs had become a necessary release for the miners, I discovered, as they fought with debt in their drab, crowded homes. Daily I became more aware of the great need that I found everywhere in the mining camps. Poverty was real.

Miss Heckner is now a student at Heidelberg College, Tiffin, Ohio. But what drew me close to these people was not their material poverty so much as their hunger for God. Theirs was no lukewarm religion. To them one either was a Christian or was not. To the families in the coal camps, the student volunteer workers brought the personal touch of someone who cared about them.

* * * *

People's needs are not always apparent. One summer I toured Ohio Congregational Christian and Evangelical and Reformed churches with a National Youth Caravan. Our caravan team of four young people spent six weeks working with young people in local churches in an attempt to develop a vital youth program.

During the summer we conducted candlelight worship services in beautiful new brick edifices. We held youth meetings for starched young people, sprawled in carpeted lounges. They seemed to lack any need and lacked concern for others' needs.

The caravan team attempted to help the local youth to understand the total youth program of the church. As the young people became more aware of the fellowship ties in the wider program, their complacency toward others turned to concern. Their new enthusiasm and desire to help exceeded our expectations.

Caravaning gave us many opportunities for growth in leadership. Directing camp-fire singing, leading young people in serious discussion and offering sincere prayers helped us to gain the power to self-expression.

* * * *

A Quaker Work Camp at Gladden, Missouri, where I served one other summer, taught a different type of self-expression. Twenty-one high school students paid to work for eight weeks in the Ozarks. A work camp means work. Physical, menial work earns the campers the right to be in the community and brings a common understanding between the

community and the campers.

We learned to explain ourselves through our work. A deeper understanding of fellow campers emerged as we sawed logs into firewood, hour after hour. We expressed our concern for the community by building an eight-foot cement foundation for a craft house.

The students at the Gladden Work Camp came from many religions and many countries. But we came to understand each other through work. One can not work long beside a Latvian girl without discussing her experiences in concentration camps. One can not hoe parallel rows of strawberries with a Jamaican boy without asking about his impressions of the United States. Our sense of foreignness disappeared as we became just Ian, Scott and Elaine.

Many times more valuable than the money I spent to go there was the understanding the work camp gave me of myself and of others and the responsibility we share for the realization of brotherhood.

The Gladden community will remember the work camp for the concrete foundation for a craft house, which they would have been unable to build for themselves; but more for the Christian fellowship we had with them.

* * * *

Work in the Arizona State Mental Hospital in Phoenix, Arizona, was the assignment of the Institutional service Unit sponsored by the American Friends Service Committee. I was one of a group of twelve college students who volunteered for a ten week period as psychiatric aids at the hospital.

A mental patient needs to know that someone has concern for him and isn't afraid to show it. The children at State Hospital especially needed love: day-after-day compassion which shows itself in everyday smiles and the comradeship of a backyard ball game.

One afternoon Peter's father came

to the children's ward to visit him. Peter had looked forward to that visit for weeks. All the things he would do when Daddy came!

Daddy came. He brought a new red truck for Peter. Ten minutes later he left. Peter defiantly followed Daddy to the steps to wave "goodbye." He held tightly to the cold steel toy and tried to look brave. He didn't want the others to know how very much alone he felt. He was a brave little boy.

Toys in place of love. There is no such substitute! I could see it in Peter's eyes.

As volunteers, we expressed the concern of Christians to the hospital inmates. To us—for a short time—was given the opportunity to love the patients.

I found an urgent need at the mental hospital for Christian compassion. The Service Unit, by personal example, brought to the permanent attendants awareness of the power of kindness in working with mental patients. To the patients the Unit became an expression of understanding and acceptance. The Unit members, from their experiences, learned to understand themselves and others, and became sensitive to the need for compassion everywhere.

* * * *

Four summers of volunteer service have helped to make me sensitive to what others need and to what I can give. I did not learn all the answers in my summers' experiences, but I did confront some important questions. I may not become a full-time church worker as a result of my experiences, but I know I have become a better Christian.

There is no material marker for our achievements except at the Missouri work camp. In the lives of the people with whom we worked, and in our own lives, there is a more lasting result. We have experienced real Christian fellowship, and the "church at work" has become a reality in our lives.

I know that all my life I will hear, in many different tones, and in many different towns, a little boy's begging question,

"Kin I come in?"

Relevant Audio-Visuals

Migrants Are My People: set of 51 slides, color, script. Available from Division of Home Missions, National Council of Churches, 257 Fourth Ave., New York 10, N.Y. Free loan. The needs of migrants



I had come to teach them about God. I learned how much they could teach me.

are coupled with the efforts of volunteer Christian teams sent out to aid them each year. (Audio-Visual Resource Guide, Sup. I, p. 438)

This Way Out: black and white motion picture, 16 min. Available from American Friends Service Committee, 19 South La Salle St., Chicago 3. Free loan. A group of varied young people spend a week-end at a community center in the heart of Philadelphia's slums. (Audio-Visual Resource Guide, Sup. II, p. 558)

FOR FURTHER INFORMATION

about voluntary service opportunities open to young people, consult:

a) "Invest Your Summer," an annual catalogue listing of more than 1,400 summer service openings available through dozens of sponsoring groups. This catalogue gives dates, locations, costs, type of work, qualifications, and where to apply. Individual copies may

be obtained by sending 20% (plus 15% handling charge on all orders under \$1.00; 25% for orders over \$1.00) to: Office of Publication and Distribution, National Council of Churches, 120 E. 23rd St., N. Y. 10, N. Y.

- b) Committee on Ecumenical Voluntary Service, care of United Student Christian Council, 257 Fourth Avenue, New York 10, N. Y.
- c) Your own denominational education and/or mission boards.

The Weekday Movement

Moves Ahead

by John S. Groenfeldt

A CCURATE STATISTICS are hard to secure for this important field of the Church's work, but there is abundant evidence to support the assertion that the weekday church school movement is growing rapidly. Many church leaders believe the program is at the threshold of a period of even greater development.

Exactly how much the movement has grown in recent years is difficult to say because no one really knows how many weekday schools there are. Indeed, this indicates one of the most challenging aspects of the whole picture of the weekday religious education movement. Scores, if not hundreds, of communities have begun weekday church schools entirely on their own without asking for help from or reporting to any area, state or national group. Some pastors or laymen have heard about the weekday system of some other community. felt that it would meet a need in their own community and then proceeded to sell the idea to the churches and to the community as a whole

Because weekday church schools are most often conducted on an interdominational basis, no single denominational headquarters has all the statistics and few state councils of churches have any close contact with the weekday movement. (Only two states, Ohio and Virginia, have full-time persons for weekday religious education on the state council staff.)

Signs of growth

In spite of the lack of accurate statistics or supervision, however, there is good reason to believe the weekday church school movement is expanding rapidly and is getting ready for an era of even greater growth. This is indicated by the number of requests

The Rev. Mr. Groenfeldt is General Secretary of the Board of Christian Education and Evangelism, Moravian Church in America, North, Bethlehem, Pennsylvania. He is Chairman of the Committee on Weekday Religious Education, Division of Christian Education, National Council of Churches.



Luoma Photos

The weekday movement is expanding rapidly, with greater growth ahead.

for information that have been coming to the Department of Weekday Religious Education of the National Council of Churches and to state council headquarters. An emphasis on weekday religious education was one of the main features of the Pennsylvania State Sunday School Convention last fall. Other states have also seen indications of growing interest.

There is a marked growth of denominational interest in this field, as well. Last year some thirty-three national denominational executives signed a statement that is being given wide circulation: "We Believe in the Weekday Church School." This statement of conviction is being supported by a number of denominations in terms of staff appointments.

Reasons for growing interest

There are four principal reasons for this marked increase of interest in the weekday movement: the legal questions regarding the movement have now been pretty well settled; many Americans have a growing concern for the total education of their children, including their religious education; both parents and church school leaders want more time for Christian education than the traditional Sunday school hour provides; the weekday church school has in practice been able to reach a large

number of children who do not attend the Sunday church school.

After the McCollum case there was a great deal of uncertainty in many states about what was permissible, and more than one legal advisor in state and local governments ruled against released time no matter where or under what conditions classes were to be held. The Zorach case (decision given by the U.S. Supreme Court April 28, 1952) cleared the air by upholding the New York state law requiring the release of pupils, on parental request, for purposes of religious instruction in classes held outside school property. "When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions," the Supreme Court held. After this decision many communities that had been holding off, because of the fear of legal involvements, took steps to set up a weekday church school program.

A new concern for the total education of the whole child has also stimulated interest in the movement. There was a time when most public schools included a good deal of religious content in the regular school curriculum. In meeting the demands of a pluralistic society, however, the public school has found it necessary to curtail what some groups felt to be a sectarian approach to religion. In many cases this came to mean that our public school avoided the subject entirely for fear of becoming embroiled in sectarian conflicts. The resulting almost complete divorce between a child's "regular" education and his religious education has been a matter of real concern for religious people who thought seriously about the ultimate goals and purposes of education.

Solutions have been attempted along various lines. In the past few years public educators have been giving a good deal of attention to what they call "moral and spiritual values" in education. Some interesting experiments in developing a factual approach to teaching about religion (as distinguished from an attempt to secure a commitment to any given religious belief) are now under way. The National Council's Department of Religion and Public Education is giving much-needed leadership in this field.¹

Advocates of the weekday church

school heartily support all these efforts to assist the public school in dealing constructively with religion, within the scope of its position as a secular, public institution. At the same time many church people see in the weekday church school a practical answer to this problem that can be used here and now. Since it is sponsored and controlled by the churches, it can provide a positive program of Christian teaching without compromising the legal position of the public school as an institution that serves all the people. Since the weekday program takes place on what the child thinks of as "school time," he is encouraged to see his religious development as part of his total education rather than as an isolated fac-

Some weekday church school leaders have dreamed of a well-equipped Christian education building, adjacent to every large public school campus, to house these released time classes. But even under present circumstances many communities are finding in the weekday church school a practical answer to a pressing need as we try to provide a well-rounded, balanced education for our children.

Two additional reasons can be dealt with briefly. Every church school leader is well aware of the fact that we need more time for Christian education than is provided by the traditional Sunday school hour. The weekday church school is an important means of securing more time for the Christian education of our children.

Almost everywhere the weekday church school reaches a higher proportion of otherwise unchurched children than do the Sunday schools. The weekday schools are thus an important evangelistic opportunity. Also, this ability to reach unchurched children has commended the program to civic groups concerned with ways to meet the problem of juvenile delinquency, and has won for weekday schools the support of community organizations not normally interested in the church.

More and better schools

Church leaders know it is important not only to encourage more week-

'See also the 32-page supplement in the March International Journal, reporting the National Conference on Religion and Public Education.

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You are invited to attend a

NATIONAL CONFERENCE ON WEEKDAY RELIGIOUS EDUCATION,

to be held

June 25-28, 1956 at Oberlin College, Oberlin, Ohio.

Purpose: To strengthen and secure more denominational and public understanding in support of the weekday movement.

Membership: National denominational board members and staffs; denominational field workers; staff members of state, city and county councils of churches; pastors of local churches, interested laymen and women; professors and students in the field of Christian education; public school educators; professional and lay workers in weekday church schools.

Cost: Registration Fee, \$6.00 (if paid before May 15; after that \$7.50). Board and Room, \$18.00 for the three days.

For a registration blank, write to: Department of Weekday Religious Education, 257 Fourth Avenue, New York 10, N.Y.

Mosey was free of the same

day church schools, but better schools as well. Because so many systems have developed from a real "grass roots" sense of need, without the guidance of those who have long been at work in this field, the quality of the weekday program is often not as high as it ought to be. How can we share with some of these communities the insights that have been developed over many years of experience in states like Massachusetts, Virginia, Ohio, Indiana and California and local systems like Ft. Wayne, Dayton, Cincinnati, Indianapolis and Los Angeles? How can we help communities that want to begin work in this field to get started properly? How can denominations give more adequate support to what is most often an interdenominational project?

To answer these and many other questions that are posed by the growing weekday church school movement, a National Conference on Weekday Religious Education (the first of its kind) has been called for the last week in June, 1956. This article is your invitation to attend. The accompanying announcement will give you further details.

by James E. Whitehurst

A special
world friendship project
met with unusual
response in a
summer church school



A Trip Around the World

EACH SUMMER our church school attendance has dropped from 500 to some thirty or forty. One year, we tried having a special series of films, and this helped somewhat. But this past summer, we came across an idea that really "clicked" and which not only doubled the attendance of the previous summer, but seemed to include educational values for those who took part.

The summer program was developed as a world friendship unit with the theme, "A Trip Around the World." Each Sunday the children pretended that they were stopping off at a different country so that through a series of twelve Sundays they would circle the globe. The idea caught fire as few other projects have and captured the imagination of the children.

The theme of the global flight was emphasized by using mimeographed tickets made to look as much like a

The Rev. Mr. Whitehurst is one of the ministers at the Central Methodist Church, Lansing, Michigan.



The children entered down a stairway and hallway decked with travel posters and went through a door marked "Trans-World Airport," where their tickets were punched. They boarded an imaginary airplane through a door marked "Strato-Cruiser" and were off for the other side of the world. On many Sundays a national of the place visited talked about his country and showed curios or pictures.

real "flight ticket" as possible. Divisions for each country were printed on one eight-and-a-half by eleveninch sheet of paper cut in two and pasted end to end, making a four by twenty-two inch strip. To give it an authentic touch, the tickets were given out in flight envelopes secured from a local air line.

Passing out the tickets a few Sundays in advance served as our best means of publicity. Other promotional materials included travel posters borrowed (they do not like to give them away) from a local travel agency, and travel folders about the countries we were going to "visit."

How the program worked out

The sessions were one hour in length. On a typical morning, the children entered down a stairway and hallway decked with travel posters and went through a door marked "Trans-World Airport." Their tickets were punched by a high school girl wearing an air hostess outfit. They boarded an imaginary airplane through an arched door labeled "Strato-Cruiser" and took their seats inside. There were no props to stimulate the imagination at this point. Simulated airplane windows or propellers, or perhaps even the roar of an engine recorded on tape, would have helped.

When it was time to begin, a film was shown of an airplane take-off, with shots of a few minutes' duration taken inside of the airplane cabin. We used a short section from a commercial air line film and made our own "sound-track" on a tape recorder to replace the commercial lingo of the airline film. Along with proper sound effects, provided by our organist, the children heard the commentator say such things as these: "Here we are at the Lansing Airport." "It's time to board the plane." "Wave goodby to Mother and Dad." "There's the motor warming up." "Tighten your safety-belts. Away we go on a trip around the world."

The film we used showed the hostess serving refreshments to the passengers on board the plane. So while this was being shown, we had our "hostess" walk down the aisle and pass out some crackers. Moments later, the plane started to descend, and the commentator said: "Look

out the window. There is our destination for this Sunday—Japan." "There is the Tokyo Airport."

The film was cut at this point, and the "captain" or the "pilot" of the plane, wearing an appropriate cap, stepped up to tell the youngsters a little about the country where they had landed. Then he would call in a missionary or a national from that country (often in native costume) for an interview or a talk. Sometimes the guest had some items of interest to show the children and young people, some times pictures or slides. Such persons were available from our nearby university.

When we did not have a speaker we used general mission-study slides or filmstrips about that country. In several cases airline films such as "Viva Mexico" (American Airlines) and "Highroad to the Orient" (Northwest Orient Air Lines) were used, not only for the opening sequence of the imaginary flight, but also for another ten or fifteen minutes with shots of the plane landing in a particular country, showing scenic views, typical street scenes, and views of life in that country.

This portion of the program lasted about half an hour and included a group singing (wherever possible a song from the country being "visited" was used) and a missionary offering.

The remainder of the hour was spent in departmental groups in which the children pretended to be going to a mission school in that country. Primary children engaged in simple activities such as making scenes or objects which were completed in one or two sessions. Juniors worked on projects of longer duration and sometimes played games used by children in the land they were "visiting." Junior highs studied the religions of the various lands or continents, using the *Life* Magazine articles on religion (Spring 1955 issues) as a springboard for discussion.

The closing session of the summer series took the form of a "Welcome Home Party." Parents were invited to this program, in order to welcome the world travelers home. The children displayed the "Souvenirs" they had collected (some of their project items), talked about the displays they had made, and helped promote a special offering taken for CARE packages.

What we might have done

This basic idea of a "Trip Around the World" could be easily adapted and supplemented. One suggestion might be to make available each Sunday a selection of books about the particular country, which children might take home for study during the week. Another idea would be to secure addresses of children in these countries and encourage the youngsters to make "Pen Pals." The world-spanning theme would lend itself admirably to a map-making project for juniors or junior highs.

Junior highs and senior highs would enjoy putting out a newspaper with a week-by-week account of the trip, with a summary of things that have been learned.

They might also be interested in studying about famous missionaries or Christians who have lived in these lands (Kagawa, Schweitzer, Livingstone, Laubach).

Younger children would enjoy making individual or group scrapbooks with clippings from magazines and newspapers about the lands being studied. Further suggestions for projects and activities may be found in abundance in Edith Welker's Friends with All the World, and Here's How and When, by Armilda K. Keiser. Instructions for games from other lands may be secured in Children's Games in Many Lands, by Nina Millen.

Picture sets from the Friendship Press on Children and Their Homes in Other Lands (Churches, Games, Pets, etc.) are also helpful, especially if rearranged according to countries rather than subject matter.

The "Trip Around the World" idea could also, of course, be used at other times of the year or for special study groups meeting during the week. It seemed to us, however, an ideal plan for a summer series and did help to give the much-needed boost in interest and participation.

'Children who would like to correspond with boys and girls in other lands may receive names from the World Affairs Center, Room 104, University of Minnesota, Minneapolis 14, Minnesota. For 30c, a "Peace Packet" will be sent, including a packet of seeds to inclose in the first letter, a folder on peace for the second letter and booklet on prayer for the third letter. The packet also gives helpful "Do's and Don'ts about writing, to one who would be an "ambassador of peace."



New Life — Through the Church Library

by Barbara V. Myers

The library, after being attractively decorated and furnished, became a popular place for adult meetings as well as for study.

EVERY CHURCH needs a library as an aid in developing the skills of its church school teachers, in enriching the programs of its various groups, and in providing inspiration for individuals and families.

A church which thinks it has no library may be surprised to find that there is a nucleus for a library scattered in the cupboards of various departments of the church, in a bookcase in an adult classroom, or on some shelves in the church school office. These books may be seldom used.

A church starts a library

Five years ago the First Methodist Church of Long Beach, California, belonged in this category. Its library consisted of fifty unused books in the office of the church deaconess, and several small collections locked in departmental cupboards throughout the building.

Today there are a thousand catalogued volumes and the expanded library has become an important branch of the service of the church to its members.

A memorial gift of an attractive birch library table and chairs has replaced the lumpy davenport and chair that were in the original office. Soft yellow walls, a green carpet, good lighting and corniced draperies have made this room popular for committee meetings and prayer

Mrs. W. H. Myers is the wife of the pastor of the First Methodist Church, Long Beach, California, and a member of the Library Committee of the church. groups as well as for study.

This kind of transformation is possible in many churches, but it depends very largely upon the wise choice of a librarian. Every church has a good potential librarian whether it knows it or not. She may be a person who has had library training or some actual library experience, but more likely is someone to whom books are meat and drink. a librarian ready for the making. If a pastor will help his "librarian" plan her future library, give her a congenial committee, and secure for her some consistent financial backing, he may rest assured that the game of "hunt the library" will soon

What people like to read

Whereas the Long Beach Library was once a dust collector, it now serves every group in the church. Elderly folk who cannot get to the public library particularly enjoy the fiction collection which is chosen for its moral and spiritual values and biblical interpretation. Such novels as Dorothy Clarke Wilson's The Herdsman (the story of Amos) and her Prince of Egypt, Gladys Schmitt's David the King, Frank Slaughter's Song of Ruth, and Gladys Malvern's Esther the Queen, make the biblical characters and stories walk out of the pages of history with fresh reality.

The service of the library is taken to shut-in members by a "Bookbasket" member of the Library Committee, who is assigned to this special responsibility. Our high school youth keep such volumes as Facts of Life and Love by Evelyn Millis Duvall and How to Live with Parents, by Grace Sloan Overton, in constant circulation.

All the youth groups of our church turn to the library for help in planning worship services, programs and fun nights.

Game books, such as E. O. Harbin's Fun Encyclopedia help the recreation chairmen plan better parties.

The young adults seek help from Leland Foster Wood's How Love Grows in Marriage, or Roy Burkhart's Secrets of a Happy Marriage as part of their preparation for marriage.

Alice Geer Kelsey's Stories for Growing and her Teakwood Pulpit are helpful for junior worship; while Alice Bay's Worship Services for Life Planning and Worship Services for Purposeful Living are slanted for older youth.

Discussion groups, debate teams and resource leaders use the library for material. Study groups of the Women's Society may ask for *The Christian's Primer of the United Nations*, or a book on inter-racial understanding, such as *American Me*, a study of our Mexican-Americans by Beatrice Griffiths.

Among the most ardent of the library enthusiasts are parents who are trying to maintain a truly Christian home. Among their consistent favorites for small children are the Mary Alice Jones "Tell Me" books on the Bible, God, Jesus, and Prayer. (Now there is a new one out, Tell Me

About Heaven.) The Martin and Judy books by Verna Hills and Sophia Fahs have also been popular in helping establish Christian attitudes. Parents and children who are beginning to explore prayer together are both enchanted by Agnes Sanford's delightful Let's Believe. Parents themselves profit from Marguerite Harmon Bro's When Children Ask, as well as such newer books as Donald Maynard's "Your Home Can Be Christian, or the Gebhards' Guideposts to Creative Family Worship.

Often a parent's inquiry concerns a manual for family worship. They may be introduced to the family devotions section in the *Christian Home* magazine, or to such a book as *Prayer Time*, an excellent volume for families with young children, compiled by Edward D. Staples. The Hohs' *Two Minutes with God* will appeal to those with junior children in the home while Walter Cavert's *Remember Now* will hold the attention of teenagers.

Frequently a parent needs help in selecting the right Bible story book for his child. He is delighted to find in the library a progression of material suited to each age. From the very first simple Bible picture books, such as Small Rain, by Jessie Orton Jones, and My Bible Book, by Janie Walker, a child may advance to first readers like Jesus and His Friends by Mary Alice Jones, up to Walter Russell Bowie's two-volume The Bible Story for Boys and Girls, primarily for children from nine to fourteen. Those parents who are vitally concerned with their children's biblical training find additional guidance in Ethel Smither's Use of the Bible with Children.

Teachers in every department come to the library to do research in such reference books as the Abingdon Bible Commentary, Cruden's Concordance and Miller's Encyclopedia of Bible Life. Children's workers find practical help in Jeanette Perkins Brown's Story-Telling in Religious Education and Mildred Eakin's Church School Teacher's Job, to choose but two from a shelf of books on method. Realizing, however, that right use of method and material depends upon a knowledge of the fundamental nature of the child, good teachers also read such age studies as Frances Heron's Kathy-Ann, Kindergartner, Arnold Gesell's "The Child From Six to Twelve, and Dorothy Baruch's Understanding Teenagers.

Always, flowing like a river of light into homes, classrooms and places of business, is the influence radiated by the books which contribute to the understanding of life and the work of the Spirit. Here are timeless devotional classics by such saints as Fenelon, Thomas a' Kempis, John Woolman and Brother Lawrence, as well as volumes by such modern seers as Thomas Kelly, Frank Laubach, Glenn Clark, Leslie Weatherhead, Howard Thurman and Elton Trueblood, to name but a few.

A collection grows rapidly

A fine collection such as this does not accumulate overnight, and yet it is surprising to see how fast it does grow when a plan of purchasing is consistently followed. New books are bought from the \$125 yearly allowance set aside from the funds of the Department of Christian Education for this purpose. No fines are charged for overdue books but often a patron eases his conscience, or expresses his thanks, by a "love gift" which adds to the library fund. The total budget is small, and yet with careful monthly buying and the discount given to church libraries by many of the denominational publishing houses, it is possible for new books to be added regularly to the collection.

As a library grows and proves its worth it receives increasing gifts of books from readers who want to share their pleasure with others. Some are given as memorials, and are so marked with an appropriate bookplate, while others come from homes that are being dismantled. While frequently many of these inherited gifts are too old to be helpful, they are worth encouraging for the one or two usuable volumes that will be found in almost every box, as well as the awakened interest in the library which a gift insures. It is understood the librarian has the privilege of selecting only those that are useful from any donation.

The mechanics of organizing a new library for use may seem like a forbidding task to persons unskilled in library science, but anyone who can read can learn to catalog a small library! Two pamphlets entitled

Your Church Library and The Bookshelf, published by the Methodist Publishing House, give simple procedures, necessary supplies and a basic list of books for a small library. The International Journal of Religious Education carries two or three articles each year, listing books for teachers and for use by various ages in the home.

The fun of being the first to look through new books, the challenge of learning a new skill, plus the satisfaction of a worthwhile service to the church, in company with likeminded friends, are all part of the reason that the monthly work-meeting of the library committee is as happy an occasion as anything on the church calendar.

The library must be advertised

Even after a new collection of books has grown to deserve the title "Library" there will still be those in the membership who are unaware of its existence. To inform, and to stimulate the desire to read is an important part of the service of the library committee. One member may write a library column for the church newsletter, while others can give short book reviews before church school classes, workers' conferences and women's society groups. As a new book arrives cards can be sent to persons who the committee feel would be particularly interested in it. Nine times out of ten those persons will read the book.

Occasional displays in the narthex of the church during special seasons such as Advent, Lent and Christian Family Week will lure the person who has not yet discovered the library, as will a bulletin board display of the bright jackets of new books.

Most important of all is the enthusiasm of the librarian who is in attendance on Sunday morning and at other stated times. If she knows and loves the collection she will take the same joy in introducing a beloved book to a reader as she would in acquainting two of her best friends with each other. For a true librarian has long since learned that it is not books alone that she is dispensing, but life itself. She agrees with Holbrook Jackson that "books at their best and in their most favorable moments of reception revitalize." And that the "end of reading is not more books but more life."



for June, 1956

Primary Department

by Mabel Niedermeyer McCaw*

THEME FOR JUNE: "God . . . richly jurnishes us."

FOR THE LEADER

These worship services for the month of June will deal with some of the things which God has given us so richly for our enjoyment, beginning with the beauties of nature and closing with the joys of human friendships. It is hoped that through these services the primary children will come to associate God with things that they have more or less taken for granted, and be led into closer fellowship with him through their awakened appreciation of these gifts which he has

so freely given.

Copy the words of this portion of I Timothy 6:17: "God . . . richly furnishes us with everything to enjoy," on a piece of bristol board, illustrating it, if you wish, with pictures which show some of God's gifts to us. Or if you wish, make a spatter print hanging of this Bible verse instead of the placard. Hang the finished product above your worship table during this

A colored picture illustrating the theme for each week may be placed on the table beneath the hanging. A bowl of flowers or the open Bible may also be used on your worship center.

As in former services of worship, the hymns for this month are selected from Hymns for Primary Worship. Appropriate substitutions may be made from another hymnal if you have not purchased one of

Should your church observe Children's Day on the second Sunday in June, use the materials supplied by your own headquarters instead of the service given here for that Sunday.

1. The Beauties of God's World TO THE LEADER:

*Cohasset, Minnesota

You will note that the new revised version of the Bible uses the word "furnishes" instead of "gives" in the verse to be used as the children's response in the Call to Worship. As you direct the children in making that response, lead them to become acquainted with the word itself, as no doubt it will be a new one for some of your boys and girls, and then simply tell them that "furnishes" is just another word for "gives."

The words of the hymn, "For the Fruit upon the Tree," should be printed on a song chart and hung near the piano for study today.

PIANO PRELUDE played softly to call the group to worship.

CALL TO WORSHIP:

Leader: "O come, let us sing to the

Children: "God . . . richly furnishes us with everything to enjoy.

HYMN: "For the Fruit upon the Tree," No. 7

HYMN STUDY:

Today we are going to think about some things which God has given us to en-joy. We find them all about us in the outof-doors. The song which we have just sung mentions a few of them. Let's think of those words again and name the things for which it leads us to give thanks to God. Let us read the words of the first verse aloud together, stopping after each new thing that is mentioned.

(Guide the children in the study of the hymn in this way. Make each item conhymn in this way. Make each item concrete. "Fruit upon the tree,"—apples, pears, peaches, plums, etc. Some of the phrases of the hymn may need to be interpreted as well. "For the earth in beauty dressed" may be thought of in terms of green lawns, garden spots, fields of corn and grain, etc. "Bounty everywhere" may also need interpretation and the children may be led to think of it as the children may be led to think of it as the abundance of God's gifts which we find everywhere.

(Read the second verse in the same

way. Then stimulate the children to think of other gifts which God has given us in such abundance. Rain, snow, sunshine, hills, streams and lakes, etc., may be included in the list. Close with the thought expressed in the latter part of the verse from I Timothy, that God has given us all of these to bring happiness in our

PRAYER: God, our loving Father, we thank you for your goodness toward us, and for the many, many things that you have put in the world for us to enjoy. Help us always to remember your great love for us. Amen.

PRAYER REFRAIN: "For the Fruit Upon the Tree," refrain only.
OFFERTORY SERVICE:

Leader: We can thank God for his many gifts to us by bringing our offerings for the work of our church. Let us happily give our gifts at this time.

Ouiet Music while offerings are being

received by children appointed for that

Prayer Hymn of Dedication: "Thy Work, O God, Needs Many Hands," No.

HYMN: "God Is Near," No. 41 PIANO POSTLUDE

2. The Glory of the Heavens

PIANO MUSIC calling the children to wor-

CALL TO WORSHIP as in former service. HYMN: "The Stars on Summer Evenings Glow," Verses 1 and 2, No. 35.

LEADER'S MEDITATION:

Long before the words of this song were written, a shepherd boy wrote a song about the heavens. His name was David, and he lived many, many years before Jesus was born. He loved God and the world which God had made. As he cared for his sheep on the hillsides at night or gathered them together into the sheepfold which was open to the heavens above, he thought of God. The moon and the stars seemed to tell him how wonderful God was to have created them. Out on the hills during the daytime, he saw the sun rising in the east and then travel across the sky to sink in the west when evening came again. The march of the sun across the sky and its flaming beauty at sunset reminded him of God, too.

David wrote his thoughts in a song which is a part of one of the Psalms in our Bible. Imagine yourself out-of-doors watching the moon and stars by night and the sun by day as I read David's

song to you.

BIBLE READING: Psalm 19:1-4,6.

CONVERSATION:

Have you sometimes thought about the heavens as David did? Do they seem to tell you about the glory of God? What do you think about when you watch the stars come out in the evening? Or when you see a beautiful sunset, or perhaps a rain-bow in the sky when the sun shines through the rain? (Encourage the children to express their thoughts, and lead them to think of the greatness and wonder of God to have brought the heavens into of con to have brought in hearth being. Bring the conversation to a close by repeating together the verse from I Timothy: "God . . . richly furnishes us with everything to enjoy.")

Thank you, God, for the glory of the heavens. Thank you for the moon which begins as a tiny sliver in the sky and then grows and grows until it is completely

round. Thank you for the stars which seem to twinkle at us from the sky. And for the sun which sends its light and heat to give health and strength to all growing things. May the heavens always remind us of you and your goodness toward us.

PRAYER REFRAIN: Refrain from "For the Fruit Upon the Tree," No. 7.

Offering Service as in former worship

service.

HYMN: "Being Thankful Every Day," No. 12.

PIANO POSTLUDE

3. God's Gift of Music

TO THE LEADER:

For this service, invite someone to sing or play some musical instrument as a part of your worship today. This may be the director or a member of your church choir, or a member of the church or friend who plays a musical instrument. Be sure your guest understands that you are not having a "program" of music in your department this morning, but rather you are seeking to lead your boys and girls into an appreciation of music as a gift from God for us to enjoy. Suggest that the number which he will sing or play be a simple one which primary children can both appreciate and enjoy and which will lead them into an attitude of worship.

PIANO MUSIC calling the group to wor-

Call to Worship as in previous services. Hymn: "Praise to God for Things We See," No. 3.

CONVERSATION:

Our song reminds us of some of the things which God has so richly given us to enjoy, and that he has given us eyes to to enjoy, and that he has given us eyes to see them and ears to hear them. He has filled the earth with beauty and with sound. And many of the sounds which God has given can be called music. The merry bells and the songs of birds mentioned in the second verse of the song we have just sung are two of them. Can you think of other musical sounds in the think of other musical sounds in the world? Let us think of the sounds which we hear out-of-doors in the world of na-

(Lead the children to think of the sounds in nature's music. Their responses will include the singing of brooks and streams or waterfalls and perhaps the rhythmic splashing of waves along the seashore, the humming of the bees, the chirping of the crickets and katydids the chirping of the crickets and katydids, the wind in the trees. Bring this part of the conversation to a close by reading the following poem, suggesting that it includes some of the sounds they have mentioned.) POEM: "God's Music"

The world is full of music; You can hear it everywhere.
The happy birds send cheery notes
Out upon the air.

The brooklet, too, is singing As it happily flows along; The busy bees are humming A lazy droning song.

Sometimes the merry breezes Play a tune upon the trees; I'm glad that when God planned the world

He thought of sounds like these.

There are other kinds of music which God has planned for us to enjoy. He has given people the ability to make music for us by singing or by playing some mus-ical instrument. We are making music when we sing together here. Our pianist makes music when she plays the piano for us to enjoy. She studied and practiced how to use the gift which God had given her and now she is able and willing to share it with us.

We have another person with us today who has also learned how to sing, (play an instrument), so that others might enjoy her gift of music. (Introduce your visually that the will do for your) As itor and tell what she will do for you.) As she sings (or plays) for us now, let us remember that God has planned for this kind of music for us, too.

VOCAL OR INSTRUMENTAL SOLO by visiting musician.

(At the conclusion of this contribution, thank your visitor for sharing her talent with you, and then lead the children in prayerfully singing the song which follows.)

HYMN: "We Thank Thee for Music," No. 6.

OFFERING SERVICE as on previous Sundays in the month.

PIANO POSTLUDE

4. The Joys of Friendship

PIANO MUSIC calling the children to wor-

CALL TO WORSHIP as in previous services this month.

HYMN: "For the Fruit Upon the Tree," No. 7.

LEADER:

We have been thinking this month

about the gifts which God has given us to enjoy: the beauty all about us out-ofdoors, the glory of the sun and moon and stars, the melodies of the birds, the song of the brook and of the wind in the trees. All of these we have learned are gifts which God has given us so richly. They are things which we can enjoy day after day. We can enjoy them alone, but it is more fun to share them with someone else. At least that is the way Joanne felt about it in our story for this morning. STORY:

JOANNE MAKES NEW FRIENDS

Joanne was lonely. She and her parents had just moved into a new neighborhood, and she missed her old friends. Now as she sat on the front steps and watched the stars come out, she particularly wished that Dick and Cindy were there. How often they had enjoyed trying to count the stars as they broke through the darkening evening sky! And then when the stars had become too many for them to count, they had watched to see if they might see one shoot down to the earth and try to imagine how far away it was. As she sat alone now, Joanne saw one of the families from across the street come out of their house. There were three children. One was a girl about her own age whom Joanne had seen that afternoon. Another was a boy a little older and the third was a younger girl. Joanne wonder-ed where the family was going when she saw them come down their front steps. She wished the children would come over and play with her. As she watched, the family started across the street toward her. Could they really be coming . . .

Joanne's thoughts were interrupted by





Here are a couple of

fine new Broadman Books for children.

SUNDAY WITH STEVIE

a book for children between 3 and 5

BY POLLY HARGIS

with illustrations by Janet Smalley

Stevie is a little boy who likes to go to church on Sunday. This book tells you what Stevie does at church and about all the things he sees and hears there.

I KNOW WHY WE GIVE THANKS

a book for boys and girls between 6 and 8

BY MARY SUE WHITE

with illustrations by Katherine Evans

The boy in this book knows why he says "thank you" to God. And he can tell you why.

The print is so big children can read it themselves.

The pictures on every page are by Katherine Evans who knows the kind of pictures boys and girls like.

These books are 60¢ each at your favorite book store. The cloth-bound edition is \$1.00

a cheery greeting from the new neigh-

"Hello," said the mother of the chil-dren. "We are the Andersons who live across the street. This is Tom, Alice, Judy and Mr. Anderson."

"I am Joanne Miller," said Joanne.
"Mother and Daddy are in the house. They will be glad to see you. I'll take you in."

A moment later Joanne introduced the

Andersons to her parents.
"It is so nice of you to come to call,"
"We Anderson "We her mother said to Mrs. Anderson. "We like to be neighborly, and are glad to get acquainted with you. We have been so busy we have scarcely missed our old friends yet, except Joanne. She is getting

"You have us now," said Alice.
"Yes, and I am glad," Joanne replied.
"Maybe you will like to play the star game, too.

"The star game?" Tom questioned.
"What kind of game is that?"

"Come on out and I will tell you," re-

plied Joanne.

Once outside on the steps again, Joanne explained the game to her new neighbors. "It is too late to try to count them now," she said. "There are so many we could never do that. But we can watch for the shooting stars, if you like."

But there were few shooting stars that night. Alice saw one. Then Tom sug-

gested a new game to play.

"Have you ever listened to see how many different sounds you can hear at night?" he asked. "That is fun, too."

Joanne had never done that before, and

soon was joining in that game. They had heard a hoot owl in some distant tree, the repeated call of a whippoorwill, and the crickets in the grass, when Joanne's mother came out with cold glasses of lemonade and a plate of cookies. Then the game was forgotten as the children enjoy-

ed their treats.
"I am going to like living here," Joanne told her mother after their visitors had gone that evening. "I had fun tonight with our new neighbors. We are going

"I am glad," said Joanne's mother.
"Friends are gifts from God just like the stars which you watch in the evening. God means for friends to bring joy to one another."

Joanne did not reply, but before she went to sleep that night she thanked God for her new friends and the fun she knew

they would have together.

LEADER: "God . . . richly furnishes us everything to enjoy," including our friends and the happiness they bring into our lives. For our prayer today let us thank God for the gifts which we have discovered during these past weeks. I will say the sentences of our prayer and after each one, you will say to-gether, "Thank you, God, our Father." PRAYER LITANY:

For the beauties of the earth: the trees, the grass, the flowers, and all growing

things, Thank you, God, our Father. For the heat and light of the sun and

the colors of the sunset,

Thank you, God, our Father.

For the light of the moon and the

twinkling stars at night,

Thank you, God, our Father.

For the musical sounds that we hear and enjoy and the music which is made by the voices and instruments of gifted people, Thank you, God, our Father.

For our friends and the happiness that we share together.

Thank you, God, our Father. Amen.

OFFERTORY SERVICE as in other services. HYMN: "My Friends." No. 138. PIANO POSTLUDE.

Junior Department

by Jean Louise Smith*

THEME FOR JUNE: Time to Grow

1. Growing Toward God Each Day

PRELUDE: "Father, Lead Me Day by Day," No. 80

CALL TO WORSHIP: Psalm 119:33-37 HYMN: "Lord, I Want to Be a Christian," No. 86

SCRIPTURE: Psalm 119:33,34,64

HYMN: "Father, Lead Me Day by Day" MEDITATION: "What Is Growing?"

Have you ever wondered how a person able to grow toward God every day: When I asked Jerry, an eleven-year-old friend, that question, he looked puzzled and shook his head. "That's for grownups, if you mean reading the Bible and having what Mother and Daddy call a 'devotional time.' When I'm big, I'll do

"But you pray your own prayers, don't you?" I asked. "And is growing toward God just having a devotional time?" Then Jerry and I talked about a lot of

people that we knew-some of them boys and girls-who we were sure were growing toward God. We knew some people, too, who did not seem to be growing

much at all except just taller or fatter.

Finally Jerry said, "You know, I think it's a good idea to read the Bible and pray every day, but I don't think that amounts to much unless you act right too. You can't just think about being good. You have to do it too!"

Jerry was right and I've thought a lot about what he said. No grownup could

have said truer words.

PRAYER: Dear God, help us to grow toward thee every day. Help us to learn to pray better, and especially help us to live every single day as followers of Jesus should. Sometimes this is very hard and we need your help so that we may have courage. Help us, O God.

OFFERING AND DEDICATION: "I Thank You, God," No. 81

HYMN: "Growing Like Jesus," No. 82

2. Children Grow Toward God (Children's Day)

To the Leader: You probably have special plans for this day and so may not need a service of worship. However, if you do have ten or fifteen minutes for departmental worship, you may find that the children will enjoy a service of joyous praise, consisting chiefly of hymns and Scripture.

CALL TO WORSHIP: Psalm 57:7-11 PRELUDE: "Joyful, Joyful," No. 12

HYMN: "Joyful, Joyful, We Adore Thee," stanzas 1 and 2

*Miss Smith is a free-lance writer who lives in Ardmore, Pennsylvania.

SCRIPTURE: Psalm 9:1-11 (To be read responsively.)

HYMNS: "Let All the World in Every Corner Sing," No. 7, and "All Crea-tures of Our God and King," No. 14 OFFERING AND DEDICATION: "All People That on Earth Do Dwell," No. 1

JOYFUL, JOYFUL

The first hymn that we sang today is a favorite of children everywhere. And no wonder, because both the words and music of "Joyful, Joyful, We Adore Thee," seem especially for children.

The great American preacher and writer, Dr. Henry Van Dyke, wrote the words to this wonderful hymn just about fifty years ago. You may have read some of Dr. Van Dyke's books and stories: "The Other Wise Man," "The Lost Boy," and others. Dr. Van Dyke wrote the words to other hymns too, but none are used as much as the one which we just sang.

In it, the author names just about everything that we want to praise God for: the wonders of nature, the love we have for each other, and God's great love for us. When we sing this hymn, the words and music both make us feel as though we are part of a chorus of voices and have a tremendous organ to help us sing! And no wonder, for the music and the words go together perfectly and help us to praise God with our whole hearts.

Did you notice the name of the com-poser? The music is from the great Ninth

Symphony by Ludwig von Beethoven. If you have ever heard that symphony on records or at a concert, you know that a very large orchestra and a chorus are need-ed to perform it. Like the hymn, the symphony is a mighty song of praise to

HYMN: "Joyful, Joyful, We Adore Thee," stanzas 3 and 4

OFFERING AND DEDICATION: "All People That on Earth Do Dwell," No. 1

PRAYER: We praise thee, O God, for all thy love and care. We thank thee for this, our lovely world. We praise thee for friends and family. Help us to love thee more dearly and in so doing to love others more too. Amen.

HYMN: "When Morning Gilds the Skies," No. 5

3. People Who Help Me Grow Prelude: "Joyful, Joyful, We Adore Thee," No. 12

CALL TO WORSHIP: Proverbs 3:13-21 HYMN: "Joyful, Joyful, We Adore Thee" LEADER: "Those Who Help Us Grow"

Let us thank God for those who help us grow--

For our parents who care for us and give us advice and instruction,

For our teachers who show us wonderful things in the world of learning, For our good friends who love us and

want us to live happily,
For all the people in the church: the min-

ister, our teachers, and others who help us to grow toward God. We thank thee, God, for all these friendly, loving people, and ask that thy love and care be over and around them everyday. Amen.

SCRIPTURE: Leader: Thousands of years ago a wise man wrote down some of his thoughts. Today, when we read them from the Bible, they are as good advice as when they were first written. Listen to what a long-ago father wrote to his

son: (Read Proverbs 4:20—5:1)
HYMN: "For Man's Unceasing Quest for

God," No. 67

OFFERING AND DEDICATION: "I Thank You, God," No. 81

MEDITATION AND CONVERSATION: "Free Advice"

"There's just one thing I hate," said John to his friend, Charles. "It's when other people—my friends and family hand out a lot of advice. I don't like peo-

"Neither do I," Charles replied.
"There's our Cub Scout Den Mother, Mrs. Black-she's always handing out free ad-

John thought a minute and then he said, "Yes, remember how she said some of those comics were no good?"

"Sure, but they were pretty awful—we had to admit that ourselves."

"Well then, there's Mr. Gray. He doesn't always mind his own business," John said.

"Like how?" Charles said.

"Oh, he tells us kids about good books to read. One time he showed me some books at the library and said he thought I'd like to read them. Anything I hate is to have a grownup tell me that I ought to read a certain book!" John said.

Charles was thinking now. "I got awfully cross at the way our church school teacher kept wantting us to learn those verses from the Bible and hymns last year. I just didn't feel like doing it.'

"Yes, I wish grownups would stop handing out advice!" John agreed.

g out advice!" John agreed.

(Ask the children what they think about the conversation between John and Charles. Does anyone in the group ever feel like they did? What were these grownup friends trying to do for the two boys? What are ways one can act toward friendly advisors? What is the best way? How can each of us help others to grow?)

PRAYER: "Father, Lead Me Day by Day," No. 80

PRAYER: Dear God, we thank you for the people who help us to grow. May we love them more. And when we can help someone else to grow, may we be quick to encourage them and show our love in friendly ways. Amen.

HYMN: "O Jesus, Lad of Nazareth," No.

4. Choosing to Do Right

CALL TO WORSHIP: Psalm 97:1a, 10-12 HYMN: "The God of Abraham Praise," No. 11

LEADER'S TALK AND SCRIPTURE:

Most people wonder what they can do to please God. Because God has been good to them, they want to show that they love him, and so, they try hard to please him. We like to please those whom love.

Many centuries ago a writer who had thought a long, long time about this mat-

ter of pleasing God, decided that he had an idea which everyone needed to know and think about. All around him people were trying to please God by sacrifices. They would bring their best year-old calf to be burned on the altar as an offering to God. They also brought rams, and poured fragrant oil from olives upon the pile of stones that was the altar. They did all these things and said many prayers, but they went right on doing as they pleased, thoughtless of others and quick to do evil.

And so the writer-prophet, Micah, decided to speak and write exactly what he thought about all this. Here is what he said: (Read Micah 6:6-8)

HYMN: "The Word of God Shall Be My Guide," No. 70

CONVERSATION:

What was Micah's idea about the best way to please God? Was it a good one? Why? Help the children to understand that when we choose to do right, we are pleasing God more than all the words and all the "self denials" that are said or done without action. Why is it often harder to do right than just to talk about it?

OFFERING AND DEDICATION: "I Thank

You, God," No. 81

PRAYER: Help us to choose to do right, O God. When we are not sure how to choose, may we remember to ask thee for help. Help us to learn how to be unselfish, pleasing thee and others rather than ourselves. Amen.

HYMN: "Father, Lead Me Day by Day,"

No. 80

Correction

Strengthening Family Life Education in our Schools, mentioned on page 16 of the March issue of the Journal, was produced by educators in the four-state area of the midwest project on teacher education. The workshop mentioned in the Journal was only a part of the project, according to Mr. Charles Messner of the American Social Hygiene Association. Persons outside the Iowa schools system should order the report (\$1.00) from that Association, 1790 Broadway, New York 19, N. Y.

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Junior High Department

by Barbara North*

THEME FOR JUNE: "God, Who Touchest Earth with Beauty"

Introduction

The four services for this month are based on phrases from the hymn, "God, who touchest earth with beauty," by Mary S. Edgar. It seems appropriate at the beginning of summer to use a hymn which lifts our thoughts to the Creator of the out-of-doors we enjoy so much. Worship is, of course, directed toward God and not to the things he has made. The phrases used are:

1. "Make me crystal pure"

2. "Make me strong and sure"

3. "Let me upright be"

4. "Lift my thoughts above"

These outlines may be used at any appropriate time during the year. They are not limited in usefulness to the month of June. Feel free to adapt them if you

Leadership

Although the services follow approximately the same outline there are some variations. It is expected that both adults and young people will share in the leadership. The young people may read the passages from the Bible and the adult present the talks. These services should be joyous ones so prepare carefully with the pianist ahead of time. Plan also with the ushers that they may insure quiet in the room during worship. Let announcements be handled briefly at the end rather than allowing them to interrupt worship.

The Offering

If yours is a school where the offering is taken during the service, take it before the closing hymn in most cases. In any event make it a true part of worship. Be sure that the ushers are appointed and ready, that the offering is taken in a dignified way, and that the prayer or hymn of dedication is as well prepared as other parts of the service.

1. "Make me crystal pure"

CALL TO WORSHIP: Psalm 95:6-7a Hymn: "Joyful, Joyful, We Adore Thee"

LEADER: During the coming month we shall be thinking about the ideas expressed in the hymn, "God, who touchest earth with beauty." Listen to the words as our soloist (or quartette) sings

Soloist: "God, who touchest earth with beauty"

LEADER: Let us think especially about one particular phrase of this, "Like thy springs and running waters, Make me crystal pure." There's no stagnation where springs bubble freely and streams ripple through a woodsy countryside.

*Miss North is Director of Christian Education at the Presbyterian Church in Tenafly, New Jersey.

This hymn is found is most youth hymnals, set to various tunes 8.5.8.5. The words are below, under service No. 4.

Often we have marvelled at how clear the water is; we can see the bottom, the rocks, the fish. The hymn writer is saying that just as the bubbling stream refreshes all who partake of it, so God's spirit may cleanse and purify us. "Like thy springs and running waters, Make me crystal pure." There's a great deal about purity in the Bible. Remember that Jesus said:

READER: "Blessed are the pure in heart, for they shall see God." (Matthew

LEADER: The psalmist wrote:

READER: (Reads Psalm 24:3-6)
LEADER: Paul wrote to his friends at

Philippi:

READER: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure . . . think about these things." (Philippians 4:8 in part) LEADER: This means purity of thought, purity of life, purity of purpose. Purity is one of the fruits of Christian living.

PRAYER "Lord, I Want to be a Chris-HYMN:

2. "Make me strong and sure"

CALL TO WORSHIP: Psalm 95:6-7a HYMN: "Praise to the Lord, the Al-

MEDITATION: "Strength Is in God"

(To the Adult Leader: Recall from your own travel experiences the majesty of mountain peaks in the Rockies, the beauty of the Great Smokies, the sturdiness of the Palisades, the rock cliffs of the Yosemite Valley. Share briefly with the young people the wonder of them. Then continue:)

Leader: The grandeur of rocky cliffs reminds us that we are the inheritors of the benefits of many centuries before us. They tell us of the Creator. They remind us of our own smallness even as we remember we are the most important part of Creation. We stand before our mountain peaks and they speak to us of strength. The hymn writer must have felt this too for she wrote, "Like thy rocks of towering grandeur, make me strong and sure." We often pride ourstrong and sure. We often place our-selves on our strength, our human strength. However, our real strength is not in ourselves but in God. Listen to the psalmists:

1st Reader: Psalm 27:1

2nd Reader: Psalm 46:1-3, 10-11

Leader: And in Psalm 121 we see man turning to the eternal God for his help.

All Recite: Psalm 121

Leader: Jesus demonstrated the finest kind of strength in his quiet, calm de-pendence on God the Father. It takes a strong man to say, when your followers want to make you a king, "For the Son want to make you a king, "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many.

Paul also was strong. Hear him as he writes to the Philippians: "I know now how to live when things are difficult and I know how to live when things are prosperous. In general and in particular I have learned the secret of facing either poverty or plenty. I am ready for anything through the strength of the One Who lives within me."

When Jesus discussed strength it was not the arrogant, swaggering type we often think of. It was the strength that came from being with God. When we are strong in this sense we humbly follow his guidance and accept his help. That is difficult for young people and for adults

We are thankful for the people we know who are strong; our parents who have stood by so faithfully, our teachers and other leaders, our friends, leaders of our country, Christian leaders in many lands. The strength that lasts comes when we forget ourselves and think about others. It comes when we follow God's way quietly and steadily. It comes from prayer and study.

PRAYER

"Our God, Our Help in Ages HYMN: Past"

3. "Let me upright be"

CALL TO WORSHIP: Psalm 95:6-7a HYMN: "When Morning Gilds the Skies" MEDITATION: "The Upright Heart"

Leader: "Upright" and "righteous" are such common words in the Bible! Right from Abraham's time God's people realized God was a righteous God. He was a God of goodness, not of evil. For man uprightness was the natural fruit of a life lived in the contract of the con life lived in the consciousness of God's presence. In their temple songs they sang of righteousness. Their teachers taught them the meaning of righteousness. Parents stressed its importance and tried to set an example of upright living.

1st Reader: Psalm 119:1-12 2nd Reader: Psalm 1 3rd Reader: Psalm 15

Leader: When Jesus warned the people of false leaders he said they would know which were upright and which were false by their fruit. After all, said Jesus, "Do figs grow from thistles?" Uprightness of life is a pretty good test of an upright purpose and straight thinking. Paul, too, was thinking about this when he urged the new Christians to "put on the breastplate of righteousness" for in the warfare against evil a Christian does not stand a chance unless he is upright

of heart.

The hymn reminds us, "Like the straightness of the pine trees, let me upright be." In these summer days let the pines remind us also to stand tall and straight. God calls us to righteous living. SILENT PRAYER, followed by SPOKEN

PRAYER HYMN: "God, who touchest earth with beauty."

4. "Lift my thoughts above"

CALL TO WORSHIP: Psalm 121 HYMN: "Now Thank We All Our God" SCRIPTURE: Luke 10:38-42 (Mary and

MEDITATION: "Long, Long Thoughts" One of the real values of a summer

vacation is the chance it gives us to let down. Our lives are so full of busyness; they're filled with little things and big things all year long and vacation days remind us that we should not always be "busy." That was something Martha had to learn. There were many things to be done around Martha's house, par-ticularly to care for her guest, but Jesus

²From J. B. Phillips, Letters to Young Churches. Macmillan, 1947, New York.

reproved her for neglecting the really important thing—enrichment of her spiritual life.

There is another value in vacations. For those who live in the city vacations mean an opportunity to see something besides row upon row of apartment houses and business buildings. We go out where we can look up and see sky, lots of it. And as we look up and out, as we pay special attention to sun and moon and stars, wind and clouds, birds and butter-flies, our own cobwebs begin to blow away and we think bigger, wider thoughts.

It is a time for dreaming on one's own immediate future, next year. What about it? What will you accomplish? Will you be finer at the end of it than you are now? Will your horizons have been pushed out to include new experiences and new friendships, including some from other lands?

It is a time for dreaming of a lifetime. Will your life help to banish greed and injustice? Will it help to provide for all men education and friendship and opportunity? Will you give your life in some work that will help rather than hinder men's progress? Will you do your part in helping others to know and respond to God? It is not too early to dream such dreams as these.

Those who love you, your pastor and teacher, your parents and friends, also dream dreams. We dream of the you you can become, not so much by your own effort, but by letting God do with your life what he will. This is surely a time for learning as Jesus helped Martha to understand and for growing toward Christian maturity.

God, who touchest earth with beauty, Make my heart anew; With Thy Spirit recreate me, Pure and strong and true.

Like thy springs and running waters Make me crystal pure; Like thy rocks of towering grandeur Make me strong and sure.

Like thy dancing waves in sunlight Make me glad and free; Liket he straightness of the pine trees Let me upright be.

Like the arching of the heavens Lift my thoughts above; Turn my dreams to noble action— Ministries of love.

God, who touchest earth with beauty, Make my heart anew; Keep me ever, by Thy Spirit,
Pure and strong and true.

MARY S. EDGAR³

HYMN: "Jesus Calls Us" PRAYER

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Senior High and Young **People's Departments**

by Clarice M. Bowman*

THEME FOR JUNE: Paths to a World of Brothers

For Worship Planning Committee and Counselor

When we think of June and possible plans to take the department out-of-doors immediately we see rivers and lakes, mountains and trees,-nature's wonderlands. We will no doubt be having special jaunts or camps, dawn or twilight hikes, star-gazes, campfires. Surely we will draw gloriously upon the Psalms, upon nature poetry and hymns, and upon our own upwelling thoughts as we contemplate the orderliness and harmony and wonder of our world.

But-let's watch! An experience of beauty may be enthralling, even healing. But it does not become worship unless through the harmony and symmetry around us, we are reminded of God's Plan . . . unless in our own hearts we are moved to respond to him, as "willing and obedient" as the evening star responds in its orbit. Nature is but window, through which we look toward him who set in motion all worlds that are, and all that are to be. "The earth is full of the loving kindness of the Lord," we echo gladly with the first who said it . . . and we make our own Psalms and prayers, our hymns, our pictures, our meditations.

But the best response we can make to our Maker is not alone to be thankful, or to appreciate the beauty he has given. It is to seek the hidden patterns of his plan for our own lives and for our world-hidden because of our own selfishness, hate, tension, unbrotherliness. Summer, then, may be a special time for searching our lives, and our group practices, even our national and world practices. Some youth from among us may be serving in World Council of Churches' Work Camps and other enterprises for building actively more brotherly ways in various places on the earth. We all can begin-have begun!where we are! Daringly, in our worship we seek his light!

Note especially the aids for preparing to worship, for expressing praise, repentance, and prayer given below the four meditation-themes here. Every service should grow its own particular pattern, as you planners meditate, feel the challenge, arrange the steps so that the worshipers may take them inwardly in their hearts. But first, the step of lifting thoughts to a consciousness of God (through a Scripture call, a reverent hymn, an original meditation, a prayer, a musical message). Next, the step of considering our lives and our world in relation to God (and for this we may use silent prayer for confession, hymns, meditations, poems, dramas). Next, the step of our response-through giving, prayer, purposeful planning, and deciding. If we fit materials to these inward steps, they have more meaning. Be sure to let the worshipers know what steps to take each time. They will cease being lookers-on or listeners, and become worshipers!

1. Enough Religion?

ENOUGH FOR LOVING GOD AND MAN

"I have as much religion as I need," one young person remarked. You may have repeated that sentence yourself. . . . —Enough to be accepted by society?

-Enough to serve two masters? -Enough to fool yourself?

"Truly, I say to you, unless you turn...
you will never enter." (Matthew 18:3)
—Enough to forgive a man seventy

times seven?

-Enough to practice the golden rule? -Enough to treat all men as brothers: -Enough to seek and find God's will

for your life? ". , for behold, the kingdom of God is in the midst of you." (Luke 17:21) Do I mean it when I say that I have enough religion, that I have the kingdom of God in every situation?

(Moment of silence; then prayer: Heavenly Father, give me enough religion that I may love thee with my whole heart, brain, soul, and strength . . . and my neighbor as myself.)1

LETTING THE MIRACLE HAPPEN TO US The room was suddenly vast, with the stars set bright in the ceiling.
"There is only one miracle," said the

Lord.

"All else is cause and effect. All else is

The thunder withdrew from the Voice, and the words came hushed and clear Like the first stars in the twilight, each

star a new-born glory.
"There is only one miracle, and it is already accomplished.

That miracle is the human soul."

"There is power in the human soul," said the Lord,

"When you break through and set it free." Like the power of the atom,

It can control the atom,

The only thing in the world that can. I told you that the atom is the greatest force in the world, save one.

That one is the human soul.
"But," said the Lord—and the stars in

the sky seemed to stand still and listen-"The power must be released, as the atombreakers released the power of the atom.

But the Voice said, "This is the beginning, this is daybreak.

Give me your life, and day shall be like a new world.

The unclean shall be clean, the cowardice, courage; the weakness, power;

¹Paul Lowder, in *Power*, December 1, 1948. Used by permission of the National Conference of Methodist Youth.

^{*}Assistant Professor, Department of Religion, High Point College, High Point, North Carolina.

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Give me your life and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the rocks, a hoe to mix sand and cement, a trowel to bind stone and stone and make them

Man without God is a bubble in the sea, a single grain of sand on an infinite beach.

God without man is a mind without tongue or ears or eyes or fingers or feet. God and man together, We are such power as not all the atoms in all Creation can match!"

I laid my hand there in the hand of God.2

RELIGION FOR OUR LARGER LIFE; OUR STATE, OUR NATION, OUR WORLD

(Prayer delivered by Rev. Milton Heitzman at the opening of the 1955 session of the Illinois legislature at Springfield):

Dear Father, whose almighty hand created this Prairie State and allowed it to flourish in the care of those pioneer spirits . . . look down upon us this important day . . . Allow no man who stands now before thee to feel the surge of selfish power-rather touch each servant of the people . . . with the sense of greater servitude to thee.

O God, the coming weeks will be filled with confusion; too big words will be supported by too small ideas; the pull and tug of politics will attempt to stagger statesmanship; in these coming days some of these men will feel the sting of the whip of loneliness when they try to be right instead of popular; during these coming weeks, we know, our Father, the markings of space, the rights of free men, the teaching of our children, and the economics of food for the hungry will tousle the thoughts and tempers; therefore we ask, O God, our Friend, to bless these sincere men:

Cleanse their hearts of selfishness, Clothe their minds with wisdom,

Brighten their vision with truth, Give them backbone instead of jawbone, Bless them with imagination—help them to see in their vision the heart of Illinois

before they speak.

O God, today, give them enough imagination to know persons from things, and bread from cake. We ask, Father, that thou will truly bless them. And bless the leadership of this body. May they be true to their trust. Be with us now as citizens of the great State—thy Kingdom. Amen.3

2. Into the Circle of Love and Justice

THE GREAT REUNION (See Luke 10:25-37)

Several months ago I attended a performance of the Philadelphia Symphony Orchestra. As woodwinds combined with string instruments and brass with percussion instruments to re-create the symphonies of the great masters, the music quickened to my memory many of man's greatest thoughts . . . the expression of his deepest feelings through art . . . the work of his hands which builds rather than destroys.

Playing together, these artists gave life to the works born in the hearts and minds of great composers.

As our insights into the meaning of the Christian faith grows, we begin to realize that we are meant to work together, to play our part in the social orchestra . . . T. S. Eliot wrote:

²Hermann Hagedorn: The Bomb That Fell on America, passim. Association Press, New York, 1946 printing. Used by permission of author and publisher. ³Used by permission of Concern, National Con-ference of Methodist Youth.

"What life have you if you have not life together?

There is no life that is not in community,

And no community not lived in praise of God . . .

And yet man stands against man!" We cannot forget that men have not learned to live together, for the tragic results of their conflict and hatred stretch to the four corners of the world . . . These tragedies are the results of our failure to love each other and make this love real in

The way to the great reunion is the way of Christian love, not sentimental love, but love which is powerful and just and demanding upon those who are possessed by it. Once our love becomes full, sessed by it. Once our love becomes full, there can be no longer a distinction between Greek, Jew, Negro, Indian, Oriental, or white, for we are becoming Christian, and in Christ all people are one. No longer can we sit at the banquet table while others starve. No easy chair can induce us to forward disease injustice. can induce us to forget disease, injustice, and ignorance. We cannot bypass the man who fell among robbers because we are on our way to the church committee meeting on "Aid for Wounded Travelers."

The great reunion must come! We must learn to play together in the social orchestra; there must be no discordant solos. As we play together we shall create great thoughts, great art, great lives. We shall build for the life together rather than destroying the life we have. We shall give life to the Symphony which was conceived in the heart and mind of the Great Composer.4

LOVE IS STRONGER THAN HATE, AS LIGHT IS STRONGER THAN DARK

Throughout the world today, a quiet but tremendously exciting kind of research is going on! It may prove more highly significant for world events—for the very future of your life and mine—than atom research. It is the quiet looking for stories from real life of ways people have overcome hatred with kindness, have turned away wrath by soft answers, have built friendships by going second miles, have melted enemies into fellowship by turning the other cheek.

For centuries, many have scoffed at Jesus' Sermon on the Mount as "impracjesus Sermon on the Mount as impractical for a ruthless age," "idealistic," "too hard for now." But other ways have been tried and found to fail. Bands of social scientists, financed by grants, some of them, are now going about towns, countries of the service o try villages, cities, finding where people have put to work Jesus' principles—and found them strangely powerful in real

Some stories are being put into books ... some are being gathered from letters
—as for example, the little German book
Dr. Albert Schweitzer cited in his Nobel Peace Prize address as one of the most significant books of this century: Documents of Humanity. Here are true incidents of people's risking their very lives amidst fighting zones to show simple little human kindnesses to others, even to those labeled "enemy."

In any town or village this very day, many such acts of human kindness are being shown. What if we began gathering stories and telling others? What if we ourselves began to carry through some of the kind impulses we've had in our hearts? What if more people did? What if they in turn encouraged others? What if peo-ple finally came to look upon themselves

⁴Finley Eversole, Birmingham, Alabama. Used by permission.

as capable of love and kindness-of getting along on this earth as brothers? What if people began, at last, to see themselves a bit more as Jesus saw them—as potentially pure in heart, peacemakers, children of God, brothers?

LITANY OF PURPOSE

(Recited by two voices or two groups) Leader: Think-

Response:-Not in terms of color, but in terms of people. Not in terms of economic and social standing, but in terms of people.

Leader: Pray-

Response:-Not in terms of creed, but in terms of people. Not in terms of social order, but in terms of people.

Leader: Work-

Response:-Not in terms of organization or program alone, but in terms of service to people.

Leader: Give-

Response:-Not in terms of budget, but in terms of people. Not in terms of the worth of the gift, but in terms of the infinite worth of people.

All: "In him shall true hearts everywhere their high communion find, His service is the golden cord close binding all mankind."

REVELATION

Crash through the sound wall Conquering space, Split mighty atoms-Come face to face With God's cosmic secrets. But know this, O Man: Out of the breadth Of Eternity's span There's a power far greater. This you will find In the love-seeded hearts Which God plants In mankind.

KATHERINE L. RANSDELL⁵

3. Here I Stand - Because God Can Use Me!

"Don't make Jesus a mere creed! Let him live—in history—in society—in you —in the whole world—today and for-ever."

(Prayer hymn, in unison: "Breathe on me, breath of God.")

Voice: Hear the words of the Prophet Jeremiah (Here let Jeremiah 1:1-10 be read, if possible, from Smith and Goodspeed Bible translation).
Youth: We are so young! If we should choose today to loiter on the Self-Road for a while, what would it matter? Could we home to cure the old ills of the world?

we hope to cure the old ills of the world? This is our playtime, these our days of mirth! (If thou, O Christ, wouldst turn away thine eyes!) We have a right to

VOICE: Do you remember the excuse Jeremiah gave? But God said, "Do not say, I am only a youth" . . . God needs

you—he can use you!

Youth: I have been thinking about this theme, "Here I Stand"; it has led me to look into the life of Christ to see what he did when he met hard problems. found that where people were suffering he was there to help. Where there was in-justice because of difference in creed, or color, or class or other reasons, Christ was there to stand for the right. Where there

⁵Katherine L. Ransdell, in *The Adult Teacher*, February, 1956. Methodist Church School Publi-cations, copyright Pierce and Washabaugh. ⁶Author and source unknown.

was sin or greed or strife of any kind, he was there to challenge people to a better life. I find myself in these places. Can God use me there? How?

Voice: Yes, God can use you, but you must have certain qualities before he can

use you effectively.

Do you have love in your heart? How much? Enough to give up a new dress in order that a girl somewhere else may be warm? (Pause) Enough that you are willing to share, to the point of sacrifice, that the hungry might be fed, the illiterate educated? (Pause) Are you willing to lay aside all prejudice which you hold toward those who do not live on the "right side of town," or are of a different color, class or creed than you? (Pause)

Do you have purity in your life? What about the undesirable habits and grudges which have accumulated in your life?

Which have accumulated in your life:
(Pause) What about the literature you are
reading? Is it largely comic books, cheap
love stories, trash? (Pause)

Are you keeping your devotional life
well nurtured? (Pause) What about the
temptation to say the unkind thing about another? Did you overcome it? (Pause) Did you cheat on that examination paper

last week? (Pause)

Do you have courage? Enough to prepare yourself for Christian life service if God wants you to do that? (Pause) Enough to return good for evil? (Pause) How about last week when someone was unfair to you or told a tale about you? (Pause) Enough to put your church first when the high school club, the football or basketball team, the movies, the tele-vision program, the week-end outing get first claim on so many of us? (Pause)

If you have such qualities, God can use

you!

YOUTH: Do you suppose God thinks we can really do anything about war, intolerance, indifference of church members, corruption in government, profanity, im-morality as well as other evils of our day? Even with these qualities in our lives, can do anything?

Voice: I will not say it is going to be easy, but you can do something by begin-

ning where you are.

"Did Jesus find it easy-

To apprehend God's will, to live God's way in such a world as this?

To trust in truth and simple love, to hold God's triumph sure,

To walk steadfastly to the cross while loving life?

"It is not easy

To be open-minded, free from prejudice, To know our blind-spots and our bonds of

color, caste and creed; To seek release that all men-children, scholars, sinners, saints,

May be for us not persons merely—much more, brothers all.

"It is not easy

To trust love and good will, when violence threatens;

To withhold the arm, to stay the blow; To rely upon ideas, simply spoken-ideals, nobly lived-

Slowly to persuade—transforming enemy to friend.

"Yet, if not easy, still it must be true-There is no other way triumphantly to live."

YOUTH: I know it will not be easy. But if that is what God needs-youth who will stand for him-youth with courage and love in their hearts—pure in daily living and humble in spirit, action and

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thought, I want to be ONE whom God

Here I stand, because God stands beside me.

Here I stand, because Christ calls me to a living fellowship. Here I stand, because Christ calls me

to be a neighbor.

Here I stand, because Christ calls me to witness.

Here I stand, because God can use me.7

4. Swords into Ploughshares?

THE PARABLE OF THE BELLS

(A radio-drama, with voices and sound effects. Begins with church bells ringing joyously, then under.)

Girl: I'm Jean, and this is Bob. We're from Pleasant Valley youth fellowship. Wonder where that is? Well, it's a little village in the foothills of the Alleghenies in Pennsylvania. We'd advise you not to try to find it in an airplane. But we do have church bells.

There's quite a story about our bells—
Boy: It was just after the Civil War, around 1865. People were tired of seeing those old reminders of the hate and conflict—cannon, muskets, swords, bayonets, lying around. Do you know what our great-grandparents did? They gathered up all those old things and made a big heap. Then they smelted down, and—

Girl. (interrupting): Yes, you've guessed it. They made bells—bells to go in all the church steeples of Pleasant Valley!

Boy: They had a big celebration the

day all the bells were ready-an outdoor feast for everybody young and old. Then, at a given signal, all the bells started play-

at a given signal, all the bells started playing at once—playing for peace! (Sound of bells, ringing joyously)

NARRATOR: So that's what they did in Pleasant Valley! No wonder you wanted to share it with us, Jean and Bob. But what was the point to your story? How come? Why? How did the people get the idea of melting cannon balls into bells?

IRAN. You mean well the people.

JEAN: You mean . . . well, the people

I guess they had to want to have peace
instead of war, first.

Bob: Well, the church steeples were
there first before the bells. Maybe the

churches had been putting thoughts of peace into people's minds . . . (Sound of bells again, quick flourish, then off)

NARRATOR (exultantly): That's how you can always tell when the church is alive—

by the thoughts it puts into people's hearts . . . (Another voice, as if farther away, yet distinct): "To turn swords into ploughshares, warship iron into highway markers, atom bombs into anti-cancer rays, and any gathering of Christian youth in-to a new disciples' Upper Room where an-

other Pentecost may come!"

ANOTHER VOICE (sounding intimate, near): And to help each individual young person take into his hands the raw materials of his own life and build (speaking slowly now) . . . not a stumbling-block, but a stepping-stone . . . not a bayonet, but a church bell . . . to ring the way to God!

Some Further Aids

As we prepare to worship God-

(Note: no mere human saying on a theme is adequate . . . in our preparation, we seek to focus our hearts Godward. We think of his goodness to us, of the vastness of his plan in which we have a part because his nature is love . . . We remem-

'Central Kansas Conference, Methodist Youth Fellowship (Miss Louise Dutcher, counselor in preparation of this meditation). Used by permis-nion.

ber his quickness to forgive . . . his welcoming us back into fellowship . . . His offering us tasks in his plan.) Scripture is best, in "calls" or "preparation" for worship. For example, the beginning of Psalm 145; Psalm 90:1-2; Psalm 84:4-6, 11,12. The words of praise hymns, first stanzas, may be "calls."

The Lord is in his holy temple . . . of this meeting place this hour.

The Lord is in his holy temple of our

worshipping spirits as we gather here.

The Lord is in His holy temple . . . of true hearts everywhere.

Let all the earth . . . and let us . . . keep silence,

That we may be still . . . and know that He is God.

A daily reminder and "call," from William Blake: "I am in God's presence night and day, and He never turns His face away."

O God, who art the light of the minds that know thee, the life of the souls that that know thee, the life of the souls that love thee, and the strength of the thoughts that seek thee, help us to know thee that we may truly love thee, so to know thee that we may fully serve thee, whose service is perfect freedom; through Jesus Christ our Lord. Amen. (Galasian Sacramentary)

LITANY OF UNITY

O God, who art the hope of all the people of the earth, the God of all the souls of all flesh; we bless thee for all races and kindreds of men, and for thy spirit which brings those not of the same color or faith into the unity of brother-hood in the bond of peace.

For the spiritual blindness to the mean-

ing of brotherhood; for words spoken in anger and unuttered thoughts of hate; for undue pride in ourselves and of our station in life; for all attitudes and preju-dices which divide us from our fellow men in this nation and throughout the world;

We ask forgiveness, O Lord.

For greater respect for the dignity of men of every culture and every faith; for fuller observance of the duties and regard for the rights that dignity requires,

We beseech thee, O Lord.
For an enlarged vision of righteousness within our borders, and a greater awareness of our responsibility to the common

good, We beseech thee, O Lord.8

⁸National Conference of Christians and Jews, lease. Used by permission.

A Summer Drama Caravan

(Continued from page 13)

mic movement interpretation of "The Lord's Prayer" by a group in that church. The caravan tried to use as many local persons in its workshops and demonstrations as were avail-

On the last night of the caravan's visit the play that the local cast had been rehearing so feverishly during the week was presented. The efforts of all of the workshops were directed to this production whenever they could be. Local people did all of the costuming, worked on lights. make-up and other technical aspects as well as undertaking the make-up of the entire cast. This last production ended with a communion service which brought to a focus all of the work of the week.

After Columbia, Tennessee, the caravan presented the same program with certain variations in Chicago, Joliet, Evanston and Peoria, Illinois. From St. James Methodist Church on Chicago's south side the caravan travelled over the Fourth of July to present Abraham and Isaac at a youth assembly at Lake Geneva, Wisconsin. In Joliet a performance of The Apple Tree before the local Lion's Club and a radio broadcast added to the activities which centered in the Richards Street Methodist Church. The Evanston stay saw the biggest number of participants and the largest number of churches represented. Although the team was sponsored by the Wesley Foundation and the workshops were held at the First Methodist Church, participants came from many churches along the North Shore.

It was a hot July night when the caravan members knelt for their fifth and last communion together in the University Street Methodist Church in Peoria, Illinois. Looking back over the past five weeks of the tour the caravan could see churches working together to create something of beauty and something with the Christian message at its core. The caravan members had made many new friends and had been instrumental in stimulating new friendships among people in the community. Horizons had been stretched. Seeds of new creative activity in the church school had been planted. And most of all, through the integrity of the work, the honesty of the purpose, and the dedication of the workers, Christ had been served.

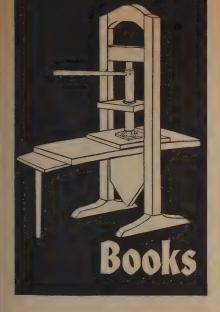
NOTE: See list of audio-visuals on drama production on page 40.

Those wishing to have a drama caravan come to their communities in 1957 should write the Youth Department, General Board of Education of The Methodist Church, Box 871, Nashville 2, Tennessee.

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The Gift of Power

By Lewis J. Sherrill. New York 11, The Macmillan Company, 1955. 203 p. \$3.00.

The rediscovery of historical Christian faith cannot be ignored by anyone within the Christian community, particularly those concerned with communication of the Christian faith. Although theology may hold threats to the preconceptions and methods of the educator, it cannot be ignored as a passing fad.

At the same time that there has been a reawakening of historic Christian faith there has come a new understanding of the nature of the human person and his relationships with others. Since education must come to terms with persons, it cannot avoid the problems and questions

psychology raises.

A very fruitful grappling with problems raised by these two fields is presented in A Gift of Power by Lewis J. Sherrill. He does an amazing job of setting the Christian faith in the context of an understand-

ing of human personality.

Sherrill avoids a dangerous pitfall of both theologians and educators — one sidedness. The theologian is tempted to state the faith in esoteric terms, that is in terms which fail to grapple with all the dimensions of human experience. On the other hand, the educator is tempted to be so concerned with persons, method, and results that the "objective," the "given," the "revelation" is denied (whether tacitly or explicitly).

Sherrill examines both the human predicament and nature of the Gospel. To show the relationship of the two, Sherrill uses the "principle of correspondence." "The relevance of revolution lies in the fact that the disclosure fits the need," (page 104). The terms "call" and "answer" illustrate this mutuality—or correspondence. Christian education is, then, a process through which the "call" can be heard in order that it shall be "answered."

There are many profound insights on communication in this book. The discussion of the principle of method is especially stimulating. Method is tested, according to Sherrill, by two principles: (1) Does it facilitate two-way communication? and (2) What is the nature of the interaction set up? Any method that facilitates two-way communication which is of a "spiritual" nature is a legitimate method of Christian education.

There are many points in the book with which the critical reader will quarrel and others calling for further clarification. The theological position will raise questions in many minds. Sherrill assumes from the beginning that there is in men an inherent "point of contact" with God. If one accepts this basic theological position, it is relatively easy to follow the course of the argument. However, if one holds to a radical separation of man from God-that man can know nothing from God until he speaks and creates the possibility of response—then he is in difficulty with many of the theological affirmations. Unfortunately, persons holding this latter point of view have written little in the field of Christian education. God does not need a "point of contact" in order to speak to man!

This is a book which no Christian educator can afford to ignore. It is extremely stimulating both theologically and psychologically. It calls for real grappling with the basic question of Christian education, "How is the Gospel to be communicated?"

ALVA I. Cox, JR.

Preface for Parents

By Anita Wheatcroft. Greenwich, The Seabury Press, 1956. 95 p. \$1.75.

When expecting couples consult with their minister regarding spiritual preparation for the important event, they often place the pastor in an embarrassing situation because of the scarcity of good materials dealing with this particular phase of family life. Preface for Parents is partly autobiographical, always interesting. It will make a useful resource for the use of the church in ministering to couples at a time when they are especially responsive.

The four main sections of Preface for

Parents are indicative of the scope and point of view: "Before the Baby Arrives," "The Birth of the Baby," "The Thanksgiving," "The Dedication."

RICHARD E. LENTZ

What's It All About?

By Robert E. Goodrich, Jr. Westwood, Fleming H. Revell Company, 1955, 289 p. \$2.50.

This book consists of seventeen sermons by the minister of the First Methodist Church of Dallas, Texas. Most of the titles consist of a single word, dealing with such subjects as God, faith, prayer, perfection, heaven, tears, hunger, people, mercy, money, judgment, and pride. The messages are topical rather than expository, but they are Christocentric, evangelical, and practical. There is an abundance of illustrations, showing the author to be well-read in fiction, biography and drama. The human touch is here too, for Dr. Goodrich does not hesitate to illumine his points by references to personal experiences and anecdotes.

There is a common pattern running throughout the book. Although each chapter consists of a separate address, there are certain traits which are characteristic of more than one message. One is struck, for instance, by the great number of allusions to Alcoholics Anonymous. It is quite evident that Dr. Goodrich is not only familiar with the basic tenets of this organization but also works closely with them in his pastoral counselling and in working with those who come to him for help.

Several of the sermons are linked directly with the Beatitudes. For example, the dissertation on "Heaven" deals hardly at all with the after life, but rather with "Blessed are the meek." The one on "Tears" has to do with "Blessed are they that mourn." The sermon on "Hunger" makes frequent reference to "Blessed are those who hunger and thirst after righteousness." The message on "Pride" uses "Blessed are the poor in spirit."

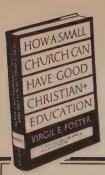
Another trait which is characteristic of practically all of the sermons is the author's sense of humor. A few of the amusing anecdotes seem to be a bit far-fetched, as if the preacher struggled mightily to weave them into the pattern of his thought, but they are good stories and I can understand why he did not want to waste them. There is little dour preaching in this book, and the congregation is fortunate which listens to a weekly diet of the homiletics typified by the sampling which this volume affords.

THOMAS FRANKLYN HUDSON

A Devotional Commentary on the Bible

By William J. Shergold. New York, Oxford University Press, 1955. 284 p. \$3.50.

As its title suggests, this commentary is devotional in character. Being based on the text of The Shorter Oxford Bible it has page references to it at the beginning of each chapter. Also there is a brief introduction to the passages or episodes selected for comment in a given chapter. Perhaps the best clue to the author's point of view is given in his Introduction when he says: "Taking the Bible as a



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whole, we learn to discover in it the story of a Purpose of God worked out in history." He regards the Bible as "the record of the intercourse of God with Hispeople." Inasmuch as he considers the New Testament Church a continuation of the "ancient congregation of Israel" he entitles Part I "The Old Testament Church." Technical matters are not ignored, neither are they given extensive treatment.

This book has value for the biblical student in that it will help him to grasp more firmly the spirit and genius of the Bible in succeeding periods. We are grateful to author and publisher, but one might wish that the type were larger and less crowded. Also, some extensive indexes would be useful.

STILES LESSLY

The Root of the Matter

By Margaret Isherwood. New York, Harper & Brothers, 1954. 238 p. \$3.00. This book is difficult to classify. It is

This book is difficult to classify. It is a synthesis of religion, psychology, and education. Obviously addressed to Christians, it is nevertheless a plea for eclecticism. For Christianity as such, Miss Isherwood would substitute a syncretism of the best in Buddhism, Judaism, Islam, Taoism, Confucianism, Shintoism, and especially Vedanta.

And yet, Miss Isherwood insists that she is not making an attack upon the Christian Church. Rather, she asserts, she is flinging to it a challenge—"a challenge that it should translate its doctrines, in so far as they have validity, into the language and modes of thought of the age; that it should enrich its teachings by all that is valid and relevant in modern psychology, particularly in the sphere of psychotherapy and education."

However, if her book is not an attack upon the Church, it would be difficult to picture what would constitute one. Her diatribes against much of the language of the Bible, the Book of Common Prayer, and several well-known Christian hymns are followed by expressions of commendations, almost paeons of praise, for passages in the Vedas, the Upanishads, the Bhaga-vad Gita, and "all other inspired liter-ature." Her very chapter headings reveal a discontent with the traditional approach of the Church in favor of her own viewpoint, such as "From the Theological Approach to the Psychological," "From the Literal to the Figurative," "From the Intellectual to the Empirical," "From the Authoritarian Approach to the Inward," "From the Provincial Approach to the Universal."

All of the above does not mean that there is not great value to be found in this volume. Her discussion of joy and pain is most illuminating and constructive. Using the Hegelian concept of thesis, antithesis and synthesis, she finds that real creative growth comes out of a blending of joy and woe, in which the pleasures of life must be refined by the sadness and grief which are integral parts of the human experience. Her expression of the three Platonic virtues of beauty, truth and goodness surpasses any that I have previously encountered.

The book, moreover, reflects a mind that is steeped in the traditions of Greek and Roman classicism. The author's knowledge of psychoanalysis and depth psychology is also profound.

THOMAS FRANKLYN HUDSON

Christianity, Communism and History

By William Hordern. Nashville, Abingdon Press, 1954. 174 p. \$2.50.

In an age that is abundant with treatises on Communism and Christianity this book is both refreshing and penetrating. It is refreshing because of its simplicity and clarity. Dr. Hordern has written a book for laymen which explains very simply and yet with profound insight the interpretations of history held first by Communism and then by Christianity. Within the bounds of Christendom he elucidates the influence of the sects, with their differing concepts of history and especially their understanding of the Kingdom of God.

He shows in discerning fashion that Communism is a terrible enemy because it expresses some truths of Christianity but ignores others. He demonstrates clearly that the strength of Communism lies in its shattering criticism of "the respectable ethic" and its glorification of social justice. Communism has also taken advantage of the Church's failure to be Christian, especially in its social and racial exclusiveness. But of course Communism proves itself to be a self-contradiction, with its materialistic bible and its concept of history.

This book is recommended for the Christian who wants an honest and thoughtful but yet a simple analysis of Christianity, Communism and history.

ERNEST HEEREN

John's Witness to Jesus

By George Appleton. New York 7, Association Press, 1955. 96 p. \$1.25.

The Christian Character

By Stephen Neill. New York 7, Association Press, 1955. 92 p. \$1.25.

The Christian as Citizen

By John C. Bennett. New York 7, Association Press, 1955. 93 p. \$1.25.

These are three more volumes in the series of World Christian Books, sponsored by the International Missionary Council, and devoted to the presentation of fundamental Christian beliefs in the language of the average layman. The



books are first being published in the English language, but it is intended that as soon as possible they will be made available in the main languages of the Christian world. The authors are chosen from various countries and different branches of the church.

The writers of these three books are typical of the diversity to be found in the entire series. Archdeacon Appleton is general secretary of the Conference of British Missionary Societies and was a missionary in Burma for nineteen years. Bishop Neill, who is also the general editor of the series, spent many years in India and has travelled extensively all over the world. Dean Bennett of Union Theological Seminary in New York City has been an avid proponent of the ecumenical movement and has spent much time in

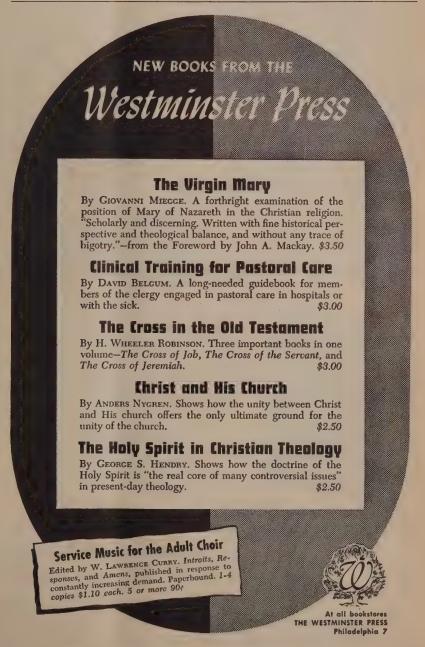
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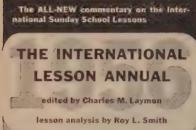
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visiting Christian churches abroad.

Archdeacon Appleton's book might best be described as a devotional commentary on the fourth Gospel. He believes that the Gospel was written by a disciple of the Apostle John, who wrote down freely what he had learned from the teaching of the Apostle. "The voice is the voice of the beloved disciple, the one who had most intimately known the Lord, and had most fully understood his mind." He is careful to point out the differences be-tween the fourth Gospel and the Synoptics, but insists that John is essential to a true and complete picture of the life of the Master. Archdeacon Appleton does not go as far as to say that the writer of the fourth Gospel knew the other three, but he does feel that he could count on a fair knowledge of the life of Christ in his readers. This is a helpful volume.

Bishop Neill's book is an exposition of Galatians 5:22-23: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." He asks his readers to judge themselves by these nine characteristics and to realize that the Christian character is created only by the power of the Holy Spirit working within us. Love, joy, and peace are qualities in relation to God. Patience, kindness, and goodness deal with our relations with our fellow men. Faithfulness, gentleness and self-control have to do with ourselves.

In striving to achieve these qualities, Bishop Neill says that it is of no use just to try harder. "The Christian life is not something that we can get by trying to get it." Instead, he says, "Stop trying on your own account, and let God act. Try to receive before you try to give."

Dean Bennett's work is the toughest going of the three, but it is well worth the effort. What he does is to show how the Christian layman can translate his faith into an active personal responsibility for the political and social life of his community and nation. Not the least valuable portion of his contribution is the historical survey of Christian thinking and experience on the subject since biblical times. Although the Christian cannot avoid confronting political issues and making his decision in regard to them, Dean Bennett does not favor the organization of a Christian political party or political movement. "Christians in most cases should work in mixed parties and movements with non-Christians. Christian political movements create great confusion concerning the meaning of the gospel and the purpose of the church."

While finding little he can commend in Communism, he also warns us of the dangers of false forms of anti-Communism. One of these is the tendency to put major trust in military preparations. Another is "the kind of panic which sacrifices civil liberties in order to prevent subversive activity"—by which he means McCarthyism. Throughout the book references are made to pronouncements of the great ecumenical conferences of the church.

THOMAS FRANKLYN HUDSON

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20th Century Encyclopedia of Religious Knowledge.

Editor-in-Chief, Dr. Lefferts A. Loetscher. Grand Rapids 6, Baker Book House, 1955. 2 vols., 1205 p. \$15.00.

Here in two well-printed and well organized volumes is a treasure trove of information on religion in the first half of the twentieth century. The 20th Century Encyclopedia is intended as an extension of the Schaff-Herzog Encyclopedia of Religious Knowledge, long a standard and reputable reference work.

As such the encyclopedia provides information which is supplemental to the original work, correcting earlier statements in light of recent research and providing additional information from the great body of religious knowledge and techniques which has developed since 1908 when the Schaff-Herzog Encyclopedia was originally published.

But the 20th Century Encyclopedia is more than just a supplement. Its many articles on the complex church history of the twentieth century, its summarizing of religious developments in nations throughout the world, and its comprehensive coverage of a vast number of denominations, sects and cults make it a valuable reference in its own right.

The volumes are copiously cross-referenced. Of particular utility are the bibliographies which follow each of the en-

The Encyclopedia is an indispensable companion to the Schaff-Herzog Encyclopedia. It will also be a valuable addition to church school libraries that do not possess the earlier work.

EDWARD F. OWEN, JR.

God, His Son Jesus, and Man

Narrative by James Charles Lynch. Dodge City, Religious Publications, Inc., 1955. 233 p. \$10.00. Church price, for resale \$5.95.

Nearly one hundred full-page colored reproductions of religious paintings have been assembled in this book, along with one-page accounts of biblical stories and incidents related in a decidedly literal manner. The work of such artists as Rembrandt, Block, Bellini, Barocci, Mas-



A Pocket Book of POWER by Ralph S. Cushman

Planned especially for church members, around the promise "Ye shall receive power." Scripture, quotations, prayers, and poems. Vest pocket size, bound in maroon imitation leather with gold stampand red edges. 128 pages. cents each, \$5.00 per dozen. ing and red edges.

<u> (IDDAL KOAM</u>

The world's most widely used devotional guide 1908 GRAND AVE., NASHVILLE, TENN. sys, Murillo, Poussin, and Raphael are included, and also works of other less known artists. In some of the reproductions the color is not good, but the detail of the pictures is clear. The book is a good addition to the library of one who is interested in various artists' interpretations of the Bible.

IMO RUYLE FOSTER

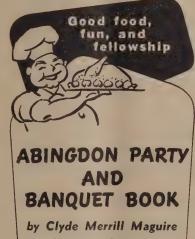
Luther's Works

Edited by Jaroslav Pelikan. St. Louis, Concordia Publishing House, 1955. 418 p. \$5.00 plus 15c postage and handling.

A publishing event of paramount importance is heralded in the publication of Luther's Works. The first volume published is volume fifteen, containing Luther's commentary on selected Psalms. The entire projection will cover a fifteen-year period and will contain fifty-five vol-

The rekindled interest in Luther studies in Europe following the publication in 1883 of the Weimar edition of Luther's works has made a marked contribution to contemporary theological thought, particularly in Europe. The present project will make Luther's works accessible to the English-speaking world, which until now has had available only a limited number of volumes.

Of considerable interest is the fact that this is a joint project of the Concordia Publishing House (Lutheran Church, Missouri Synod) and the Muhlenberg Press (United Lutheran Church in America.) The two general editors are Dr. Jaroslav



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at all bookstores ABINGDON PRESS Pelikan, Associate Professor of Historical Theology in the federated theological faculty at the University of Chicago, and Dr. Helmut T. Lehman, Book Editor of the Muhlenberg Press; both outstanding Luther scholars.

In the present volume, Luther's commentary on the Twenty-Third Psalm is especially rewarding for the reader. Here is Luther at his best, emphasizing the Word of God made flesh. Throughout, one gets the absolute conviction Luther has about salvation by faith. Luther takes the analogy of shepherd and sheep and interprets it magnificently. The Psalm comes to life and fresh meaning is seen

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in each phrase. His commentary on other psalms is also richly rewarding reading.

This series will probably not hold the interest of the average lay teacher. For the professional here is a rich resource of theology and biblical commentary indispensable to Christian education.

ALVA I. Cox, JR.

In Search of Serenity

By R.V.C. Bodley. Boston, 6, Little, Brown & Company, 1955. 176 p. \$3.00. The thesis of this book is that "screnity"

The thesis of this book is that "screnity" is a state of being all Christians should strive for. The author seems peculiarly fitted to develop it. A graduate of Eton and the Royal Military College in England, he spent several years in the military which included service in India and the First World War. Resigning, he then lived for seven years with some Arabs and came to know the desert, its quietitude and its peace. He tells us that in his own search for "serenity" he first found it among "the nomad Arabs who pasture their sheep on the arid uplands of the Sahara."

It is not the author's intention to imply that this discovery depends upon a withdrawal from western civilization. Rather it is a state of being that one can and must learn. Perhaps worry is the greatest road-block to screnity; he deals at length with "How Not to Worry." To get rid of worry one must have a strong determination as well as perseverence, but these must be coupled with a "faith in something beyond the confusion of this world."

STILES LESSLY

All of the Women of the Bible

By Edith Deen. New York, Harper & Brothers, 1955. 410 p. \$4.95.

All of the Women of the Bible is an encyclopedic book divided into three sections. Section I is devoted to studies of the outstanding women of both the Old and New Testaments, arranged chronologically, beginning with Eve and ending with Eunice and Lois. Section II lists alphabetically the women mentioned in the Bible with a brief paragraph about each, or a cross reference to Section I. Section III is devoted to unnamed women categorized as "daughters, wives, mothers, widows, and other unnamed women." The book is written by an experienced newspaper woman.

It is sometimes a little difficult to determine where scholarship ends and speculation begins. However, as the jacket states, "here is new and abundant material for everyone," whether it be a good story or enrichment material for a Sunday school lesson or sermon. Incidentally, this would make a good addition to any church school library.

Lois V. McClure

Christian Love in Everyday Living

By Owen Hutchinson. Philadelphia 7, The Westminster Press, 1955. 94 p. \$2.00. Many regard the clear definition of Christian love as the paramount need in Christian teaching today. Practically, the

many distressing urgent problems of mod-

ern life make the realization of Christian

love both perplexing and difficult. Owen Hutchinson has assisted in clarifying the ideal of Christian love and in making more explicit the everyday significance of it. Christian Love in Everyday Living would make excellent collateral reading for any adult class and good enrichment reading for any teacher in the Christian education program of the church.

RICHARD E. LENTZ

Tell Me About Heaven

By Mary Alice Jones. Chicago, Rand McNally & Co., 1956. 72 p. \$2.50.

There are no "pat" answers in this book, but there are helps for those who are asked for answers to such questions as, Where is heaven? Why do people die? Will we come back from heaven? These and many other puzzling questions are important to children and deserve thoughtful consideration.

Miss Jones gives suggestions for that thoughtful consideration in an informal, family story setting. The colored illustrations by Marjorie Cooper will delight children and please adults. This is the fifth in the series of well-known "Tell Me" books, this one for 4-8 year olds.

IMO RUYLE FOSTER

The Evanston Report

Edited by W. A. Visser 't Hooft. New York, Harper & Brothers, 1955. 360 p. \$5.00.

The report of the Second Assembly of the World Council of Churches is essential reading for anyone concerned with the ecumenical movement. It adds another volume to the growing list of ecumenical volumes which have contributed so much to current theological thought. Dr. Visser 't Hooft has presented the material in an interesting format, coupling the reports of the Assembly sections with a brief narrative account of the proceedings. Significant minority reports and some major discussion highlights are included.

For the person who attended the Evanston Assembly this volume will renew memories and provide a permanent record of the proceedings. For others it tells the story of the Assembly clearly and concisely.

The matters discussed at Evanston are of no ephemeral import. These are basic questions of the churches' life in times like these. This report warrants the careful study of Christians everywhere. Study groups of clergy and laity could effectively use the material for rewarding and stimulating sessions.

ALVA I. Cox, JR.

Hinges of Destiny

By Ralph W. Loew. Philadelphia 7, Muhlenberg Press, 1955. 173 p. \$2.75. From a line of Edwin Markham's poet-

From a line of Edwin Markham's poetry, "Choices are the hinges of destiny," the author has found the title for this book. All of human history has had to do with the good or bad choices people have made and these in turn have had inevitable consequences. In the sixteen sermons here printed a wide range of themes is covered. Also one sees reflected a good deal of the author's warmth of spirit and his discerning and sympathetic under-

standing. The sermons have to do with Christian living and include such matters as "endurance," "death," "the Cross," "Good Friday," "Prayer," "Christians, Plus," and many others. In his skillful use of source materials, there is a good balance between biblical and non-biblical.

STYLES LESSLY

The Cross and the Eagle

By Julius Berstl. Philadelphia 7, Muhlenberg Press, 1955. 319 p. \$3.50.

That this novel, based on the later life of Paul, was written by a dramatist as well as a novelist, is evident from the authentic detail of colorful, first-century Roman life. The characters are all skillfully drawn; even those who appear but

momentarily, live.

The story follows the accepted traditions of Paul's life, beginning with the visit to Jerusalem to present the offerings of the missionary churches. Deliberately, there is a lapse between the ending of the author's earlier book, The Tentmaker, and the beginning of this one. The effort "to throw light on the development of the character and soul of the mature Paul" succeeds admirably.

Discourses given at length sometimes slow up the action of the book. However, scenes of Nero's court, the executions of such prominent victims as Octavia and Seneca, and the persecutions of the early Christians (including Paul's own death) following the burning of Rome, provide the amount of blood and suffering to be expected from biblical novels, movies, and plays.

Lois V. McClure

Sermons for Family Week

A new book of Sermons on Marriage and Family Life has just been published under the auspices of the Joint Department of Family Life of the National Council of Churches.

The book was edited by John C. Wynn. It contains 16 sermons selected from nearly 400 submitted by Protestant pastors. Among the authors included are ROBERT E. LUCCOCK, HAZEN G. WERNER, GEORGE A. BUTTRICK, W. NORMAN PITTENGER, WIL-LIAM H. GENNE and JAMES A.

The book is being published in time for use during National Family Week, May 6-13. The sermons deal with such matters as family worship, child training, family crises and sex standards. They indicate how the church in recent years has become more aware of its responsibility in alleviating the conflicts and tensions in modern family life.

Published by Abingdon Press, the book sells for \$2.75.

Making a Play in **Vacation School**

(Continued from page 11) given, they counted the laws on their fingers, repeating each one after him. This had not only the power of great words, but the strength and beauty of choral reading. Juniors and listeners both were uplifted.

There was no striving for leading parts; the slave in the first scene was recognized as one of the best parts, even though he had no words to say. No lines were learned, and parts were interchanged, but the best way of saying a thing became the accepted pattern. The timid boys and girls enjoyed being part of the crowd in the last scene and of Aaron's family in the second scene. They had their big moments in working on properties and costumes, and these were duly recognized.

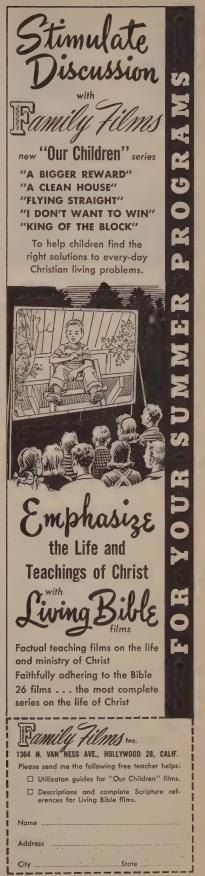
This brief account cannot tell all that happened to the boys and girls as they became acquainted with the great drama of the Hebrew law-giver, his weaknesses and his great strength, his devotion to the will of God. Moses as the champion of downtrodden people was seen as the pattern for some of the great leaders of recent years.

While the play provided the focus of attention, the accompanying activities—the trip to the museum, the making of the sweets, the Bible study and discussion, the research into costuming and properties—gave the children a chance to live with a great Bible story. With these varying approaches many illuminating experiences came to the juniors, and Moses is one person they are not likely to

The leaders had grown, too. Their satisfactions came from seeing the boys' and girls' growth, but there was also the good feeling that they had within themselves possibilities for creatively developing a unit of study. Further, the techniques they used were ones they had often read about in their lesson guides. They began to see possibilities of using the same simple kind of dramatization in Sunday morning classes. They were glad they had decided to "really do something" with the boys and girls.

Relevant Audio-Visual

Story Acting Is Fun: motion picture in color or black and white; guide. 11 min. Available from Ideal Pictures and other local Coronet Films rental libraries. Apply for rental. A sixth-grade class listens to a story of Tom Sawyer and decides to dramatize it extemporaneously. (Audio-Visual Resource Guide, Supplement II, p. 607)





What's Happening

Harry H. Kalas to Become College President

A statement by the Executive Secretary

IT IS with deep regret that I must announce the departure of Dr. Harry H. Kalas, who returns to his alma mater as President of Westmar College, at Le Mars, Iowa, on August 15.

It is not only the staff of the Division of Christian Education which regrets to see Dr. Kalas make this change. A great company of friends across the nation who have come to know him through his articles in the *International Journal* will feel the same way.

Dr. Kalas became the Associate Executive Secretary of the Division of Christian Education on July 1, 1953, and has served it effectively during a very critical period in its history. During these years, many of the auxiliary services of the Division were taken to New York City for understandable reasons of economy. As this period closed, the Division itself, the Commission on General Christian Education, and the other offices associated with it in Chicago faced the formidable problem of moving their operations en masse to New York City. In all of these strains and stresses, Dr. Kalas has been a veritable tower of strength. His innate courtesy, his deep concern for persons and his tireless good will have made this transition relatively easy where it might have been stormy, even disastrous.

Friends of the Journal will remember that Dr. Kalas came to the Division from his position as leader of the National Christian Teaching Mission, to which latter position he was called on April 1, 1948, from the Iowa Interchurch Council. Before he went to Des Moines, he taught practical theology in the Evangelical Theological Seminary at Naperville, Illinois, from 1939 to 1945.

Dr. Kalas brought to his work in educational evangelism and in the Division of Christian Education a fergent evangelistic spirit, the competence of a sound



Harry H. Kalas

educator, and the skills of an earnest administrator. Around the offices in New York, I heard many expressions of regret at his leaving, for as he went in and out of those offices and buildings, he left behind him a warm friendly attitude and an acknowledgement of his friendly Christian spirit.

We are glad that he will stay with us until August 15 to dischage some summer obligations.

We shall follow him as he heads west to Iowa with affectionate good will. As we take up our new work in New York we shall have occasion, many times during the years ahead, to be grateful for what Harry Kalas has done for us and for what he has meant to our common cause.

GERALD E. KNOFF Executive Secretary, Division of Christian Education, National Council of Churches

New Curriculum Materials for Migrants

CHICAGO, Ill.—In response to a growing demand, the denominations cooperating in the Lesson Committees of the Division of Education, National Council of Churches, and the Division of Home Missions are providing, for the first time this summer, special curriculum resources for use with children of agricultural mi-

These experimental lesson materials, which are now in preparation and will soon be available, are based upon materials furnished by the various denominations. The sub-committee on Migrant Curriculum of the Committee on Curriculum for Emergency Areas has selected the stories, Scripture passages, poetry, songs and activities which seem most appropriate for children whose parents are constantly on the move, harvesting one crop after another. The lessons are broadly graded, being designed for children from six to twelve years of age. They may be used in vacation church schools, Sunday schools, or any other type of religious education program.

Recognizing that suitable housing for religious education may not be available, the lessons are so prepared that they can be used either out-of-doors or indoors, and with either a small or a large group of children. Also, each lesson is complete within itself so that children may get a total unit of experience each time they attend. The lessons are being written by Mrss Dortha Weaver and edited by Mrs. Melba Petersen.

The courses now in preparation are: Growing in Christian Ways, Man's Part in God's World and The Life and Teachings of Jesus. The material is to be in mimeographed form and is issued by the Division of Home Missions to be used by their staff for migrant work and their volunteer leaders. Bible picture sets produced by the World Council of Christian Education, portions of the Gospel of Luke by the American Bible Society, selected song books and other helps are also to be made available as resource materials.

For further information write to the

For further information write to the Division of Home Missions, National Council of Churches, 257 Fourth Ave., New York 10, N. Y.

Training for Church Camp Leaders

CHICAGO, Ill.—The Special Committee on Camps and Conferences of the National Council of Churches is sponsoring seven regional training camps. Three of these were held in April. Those still to come are the following:

Oregon, Camp Arrah Wanna, Wemme,

Oregon, Camp Arrah Wanna, Wemme, May 7-11. Joe Bell, P.O. Box 871,

Nashville 2, Tenn.

New England, Camp Union, Greenfield,
N.H., Sept. 10-14, Arthur Phinney, 28

Havemeyer Place, Greenwich, Conn.

Havemeyer Place, Greenwich, Conn. Texas, Camp Cho Yeh, Livingston, Nov. 21-30, Edward L. Schlingman, 1505 Race St., Philadelphia 2, Pa.

For further information and registration blank, write to the Board of Christian Education of your denomination.

Pearl Rosser Goes to Chicago Church Federation



ON MAY FIRST, MISS PEARL ROS-SER is to become executive secretary of the Department of Radio and Television of the Church Federation of Greater Chicago. As such she will be the director of the Federation's newly authorized Radio and Television Center. She will also serve in a special staff relationship to seven major denominations of the Federation. The addition of Miss Rosser to the staff of the Federation is part of a major expansion designed to develop the churches' witness and service to the community of Greater Chicago.

In accepting this new post Miss Rosser described it as "an extension of the very important work I have been doing. It provides me with an opportunity to work intensively in a particular community."

After work with the Ohio Baptist Convention and then with the American Baptist Publication Society, as Director of Children's Work, Miss Rosser became, in 1945, the director of the newly created Department of Radio Education in the International Council of Religious Education. The major responsibility at that time was the promotion of the transcribed radio program, "Victorious Living," which was broadcast on more than 200 radio stations. In 1947 she became the executive director of the combined departments of Visual Education and Radio Education-the present Department of Audio-Visual and Broadcast Education.

Miss Rosser has had a major part in the development of the Christian Education Television Project which, in cooperation with the Broadcasting and Film Commission, is just now becoming a reality.

The International Workshops in Audio-Visual Education have grown during the period of her administration from an attendance of 100 to 350.

A program of evaluation of audio and visual materials has been developed since 1948. The third edition of the Audio-Visual Resource Guide for Use in Religious Education makes available a comprehensive evaluation of 2,000 titles. Closely related to the evaluation service, the Visual Education Fellowship has grown from 750 members in 1948 to 2300 in

Not the least of the achievements during this period of eleven years has been the development of cooperative productions of A-V kits on leadership education. youth work, family life, children's work, and church school administration. The 16mm motion picture, "For Every Child" won the first Golden Reel Award of the American Film Assembly.

Miss Rosser goes to a new set of responsibilities with the good wishes and deep appreciation of all who have been affected by her leadership in the last

> A. L. ROBERTS, Executive Director, Commission on General Christian Education, National Council of Churches.

Two Pioneer Children's **Workers Die**

YONKERS, N.Y .- DR. MARY THEO-DORA WHITLEY, who retired in 1943 as associate professor of education at Columbia University, died on March 16 at the age of 77. Dr. Whitley belonged to the Child Study Association of America. Through her books: A Study of the Little Child, books on primary and junior children, Psychology of Childhood and other writings she had a strong influence on the early development of graded materials in religious education.

EVANSTON, Ill .- MISS EDNA DEAN BAKER, president emeritus of the National College of Education in Evanston, died on March 20 in California. Miss Baker was very active in the Association for Childhood Education (now International) for many years and at one time served as president. She was the author of several books in the field of religious education, supervised student teaching in the First Methodist Church School in Evanston, and frequently contributed to the Children's Work Section, National Council of Churches.

Dates for UCYM Training Conferences

CHICAGO, Ill.-The 1956 UCYM regional training conferences for young people and adult leaders of youth have been announced. These conferences provide for representative young people experiences in ecumenical fellowship and training in the program areas of the United Christian Youth Movement. The dates of the conferences are:

Northwestern, June 10-16

Ohio, June 10-16
South Central (Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Arkansas), July 1-6

Northfield (Massachusetts, Connecticut), July 11-20

Texas, July 22-28 Kansas, July 24-28 Pennsylvania, July 29-August 4 North Carolina, August 4-9 Virginia, August 5-12

Iowa, August 5-11 Oklahoma, August 12-18 West Virginia, August 12-18 Missouri,

For place of the conference, name of person in charge and other information, write to the United Christian Youth Movement, 257 Fourth Avenue, New York

Summer Session Oberlin Graduate School of Theology Oberlin, Ohio Courses July 1-20, 1956

- Laboratory School
 Teaching Religion to Children
- 3. Counseling
- 4. Rural Church and Community
 5. Rural Economics

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May, 1956

Audio-Visual Resources

NEW RELEASE EVALUATION

A Place to Live

Black-and-white motion picture, 25 minutes. Produced by the National Social Welfare Assembly and available from Mental Health Materials Center, 1790 Broadway, New York 19. Rental: \$8.00 plus postage. Bibliography and discussion outline available on request.

What are the needs of a dignified human being who reaches an age that society classifies as old age? Most of all, he needs something to do and "a place to live"

The film treatment of this begins with an enactment of the conflicts and tensions created in a young family's home in which the wife's ailing father needs special care and attention that interferes with the family's normal life. With the help of a family counseling service, the couple talks out its feelings, learns the nature of the problem, and discovers some of the possible solutions. After showing a glimpse of a high calibre home for the aged—a composite of three outstanding such homes in the country—the film also challenges its young viewers with the climactic question: "How can we prepare for old age while still young?"

Sensitive to the individual people involved and authentic in the suggested solutions to their problem, the film is HIGHLY RECOMMENDED for young adults facing a similar situation or aware of its potentiality in their homes. The

same rating carries for church school and other local leaders with responsibilities in program areas for a congregation's senior citizens.

It will introduce some of the problems of old-age, motivate younger people to prepare and plan ahead for their later years, and act as a discussion springboard on how older and younger people can learn to live together harmoniously, and how sometimes they can't. A very real strength lies in the producer's realization that not every problem in the area can be included in a film. The consequent selections of, and suggestions for, a limited number of major dilemmas contributes to its conciseness.

Audio-Visuals Relevant to the Article, "A Summer Drama Caravan," page 12.

Curtain Time: black-and-white motion picture, 30 minutes. Available from International Film Bureau, 53 W. Jackson Blvd., Chicago 4. Rental: \$5. Each step in the production of a play is described with clarity and humor. (AVRG, 3rd Ed., p. 336)

How to Produce a Church Play: blackand-white filmstrip, 88 frames, guide. Available from the Oberlin Graduate School of Theology, Oberlin, Ohio. Sale: \$4. The benefits from such an undertaking are coupled with the steps in accomplishing it. (AVRG, Sup. I, p. 477)

Producing a Play series: seven motion pictures in three groups. I includes "Make-Up for Boys" and "Make-Up for Girls." Color, 22 min., rental: \$10. II is "Designing a Set" (color) and "Building a Set" (black-and-white), 22 min., rental: \$7.50. III features "Directing a Play," "Acting Problems," and "Managing a Play," 33 min., black-and-white,

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Producing a Play series: seven blackand-white filmstrips averaging 23 frames each. "Designing a Set," "Building a Set," "Managing a Show," "Straight Make-Up for Boys," "Make-Up for Girls," "Character Make-Up for Boys," "The Stage Manager." Available from Goach House Press, address above. Sale: \$4.50 each, \$27.50 series.

Audio-Visuals Interpreting the Article, "Our Migrant Neighbors," page 4.

Again... Pioneers: black and white motion picture, 72 min. Available from BFC, RFL, and denominational publishing houses. Rental: \$12. A complacent community reacts with indignation as migrants-attempt to become part of its life. (AVRG, 3rd Ed., p. 138)

Migrants Are My People: set of 51 slides in color, script. Available from the Division of Home Missions, National Council of Churches. Free loan. Scenes of conditions under which migrants work are coupled with efforts of Christian teams sent out each year to aid them. (AVRG, Sup. I, p. 438)

Our Newest Neighbors: black-and-white filmstrip, 54 frames, script. Available from Joint Committee on Missionary Education and denominational publishing houses. Sale: \$3. Spanish-speaking migrants of the southwest are analyzed in terms of their problems and the church's attempts to meet their needs. (AVRG, Sup. I, p. 438)

A Puppy for Jose: color filmstrip, 70 frames, script. Available from the Joint Committee on Missionary Education and denominational publishing houses. Sale: \$5. A story of migrant families' working and living conditions beamed at children, and built around the boy Jose.

Write: Ministry to Migrants, Division of Home Missions, National Council of Churches, in care of nearest regional office, for slide sets and accompanying script dealing with migrant work in your own state. The offices are 257 Fourth Ave., New York 10; 3330 W. Adams Blvd., Los Angeles 18., California.

1Audio-Visual Resource Guide for Use in Religious Education, National Council of Churches, 120 E. 23rd St., New York 10, N. Y.

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